

TREE OF LIFE - Kabbalistic diagram showing the 10 fundamental aspects of life-power and their relationships to one another.

22 channels - 22 Hebrew letters } 32 paths of wisdom  
 10 circles - 10 Sephiroth  
 10 Sephiroth - 10 ways in which life-power presents itself to human mind  
 10 divine emanations

# TREE OF LIFE

THREE VEILS - AIN - Nothing - NO-THING  
 AIN SOPH - EN SOPH - Limitless - Boundless  
 AIN SOPH AUR - EN SOPH AUR - Limitless light

THE FIRST VEIL - AIN

AIN - ADVERB - Where?

AIN - NOUN - Nothing - naught - not, no, without

ABSOLUTE - state we cannot know - but we know it is, forever.

Primal darkness - quiescent, inactive state

Best portrayed by silence

Hints of nature of Absolute shown by Kabbalists by 3 veils.

First Veil - AIN - A - ALEPH - pure spirit - Dark Aleph - Bright Aleph

Kabbalists - Dark Aleph - God before beginning cycle of manifestation

Egyptians - Solitary Monad

First Emanation - Bright Aleph - Holy Ghost - Tarot Key O - Path 4

Aleph - bull, ox - procreative - reproductive power - leadership - authority - protection  
 source of all supply

living mind containing the essence of all forms of wisdom, understanding  
 KNOWLEDGE and imparting it to those able to receive

YOD - root of all letters - HAND - FORMATIVE power of Spirit

6 - BASIC ESOTERIC MEANING IS LIGHT

Geometric truth of Light symbolized by HERMIT'S lantern and light  
 knowledge of this opens door to higher order of knowing and illumination  
 use while still in bondage

6 - VAV - Symbol of the Son - WORD - LOGOS - TIPHERETH - Moon

YOD - Intelligence of Will. - YOD - first letter of IHVH assigned

YOD - TAROT - Hermit identified with Emperor MEN - 10 - YOD

YOD - FORMATIVE power of WORD - Symbol of life-power's good will  
 or pleasure toward us formative potency shapes thing favorably  
 for humanity



## MINOR TRUMPS

ATZILUTH - FIRE - WANDS - CLUBS - ARCHETYPAL  
BRIAH WATER CUPS HEARTS CREATIVE  
YETSIRAH AIR SWORDS - SPADES FORMATIVE  
ASSIAH EARTH CONSPIRACIES DIAMONDS - MATERIAL

10 suits correspond to 10 sephiroth

KINGS to 2nd circle - wisdom

QUEENS " 3rd " - IMAGINATION UNDERSTANDING

KNIGHTS " 6th " BEAUTY

PAGES-PRINCESSES - 10th circle - BODY-KINGDOM

## THE TREE OF LIFE

### LESSON ONE

THE TREE OF LIFE is a Qabalistic diagram, which shows the ten fundamental aspects of the Life-power, and their relationships to one another. It consists of ten circles, in a certain geometrical arrangement. These are joined together by twenty-two channels. The ten circles are the ten Qabalistic Sephiroth. The twenty-two channels correspond to the twenty-two letters of the Hebrew alphabet. The whole diagram is thus representative of the thirty-two Qabalistic Paths of Wisdom.

It is also a key to Tarot. You know already that the major trumps correspond to Hebrew letters. Thus it will be evident that the twenty-two major trumps are represented on the Tree of Life by the twenty-two channels.

Thus far in your studies, you have heard almost nothing about the so-called minor trumps of Tarot. We say "so-called," because the four suits of minor trumps have to do with the most recondite mysteries of Holy Qabalah. To understand them before one has had thorough instruc-



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tion in the meanings of the twenty-two major trumps is wellnigh impossible.

There are four suits of minor trumps, one for each of the implements on the Magician's table. The suit of wands (clubs) is that which corresponds to the element of fire, and to Atziluth, the highest and innermost of the four Qabalistic worlds or planes of manifestation--the *archetypal* world. The suit of cups (hearts) is the representative of the element of water, and of the *creative* world, Briah. The suit of swords (spades) corresponds to the element of air, and to Yetzirah, the *formative* world. To Assiah, the *material* world of outer manifestation, and to the element of earth, are attributed the cards of the suit of coins or pentacles (diamonds).

In every suit there are ten trumps which are numbered, like our playing-cards, from Ace to Ten. These correspond to the ten circles on the Tree. Each suit has also four court-cards, which are attributed to four of the ten circles, thus: Kings to the second circle, Queens to the third circle, Knights to the sixth circle, and Pages or Princesses to the tenth circle.

The ten circles on the Tree corre-

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spond also to the ten key-words of *The Pattern on the Trestleboard* bearing the same numbers. The names of these ten Sephiroth, or divine emanations are:

1. כתר, *Kether*, the Crown, or Primal Will;

2. חכמה, *Chokmah*, Wisdom.

3. בינה, *Binah*, Understanding.

4. חסד, *Chesed*, Mercy or Beneficence, the self-imparting aspect of the Life-power, which is the limitless substance of all things. Another name for this is גדולה, *Gedulah*, Majesty or Magnificence.

5. גבורה, *Geburah*, Strength or Severity. This has two other names, which are, פחד, *Pachad*, Fear or Terror, and דין, *Deen*, Justice.

6. תפארת, *Tiphareth*, Beauty.

7. נצח, *Netzach*, Victory.

8. הוד, *Hod*, Splendor.

9. יסוד, *Yesod*, Basis or Foundation.

10. מלכות, *Malkuth*, Kingdom.

These ten represent the ten ways in which the Life-power presents itself to the human mind. The names here given are those used throughout the various Qabalistic writings. We believe them to be the best possible designations. Yet we know that it might be feasible to select many other words to stand for these ten basic conceptions. But no matter



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what words we employ, careful analysis of their meaning will make it perfectly clear that whatever word we choose to stand for the number 1, provided it be a word which does truly express the human mind's ideas as to the first clearly intelligible aspect of the Life-power, will have at its root the same significance as Kether, the Crown. This is true of the Qabalistic names of the nine other numbers or Sephiroth.

Notice that these ten numbers are signs for *intelligible* ideas. They are definite. They are clear-cut, and sharply differentiated, one from another. Yet behind them the wise find that the human mind, in all times and in all places, has recognized a "Something" for which there are no definite terms. This "Something" is no particular thing, hence it is represented in occultism by the zero-sign, and by the term "No-Thing." Concerning it, the wise declare, it is possible to form three nebulous, shadowy notions. They are not clear-cut. The words whereby we try to convey our vague feelings about them are only approximations to what the words indicate, rather than designate. Hence Qabalists call the terms they have chosen in order to speak and write about these actually inexpress-



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sible aspects of the "Something" which is "No-Thing," the "Three Veils of the Absolute."

The Three Veils of the Absolute are named אֵין, Ain or *En*, meaning Nothing or No-Thing; אֵין סוֹף, Ain Suph or *En Soph*, meaning Limitless or Boundless; and אֵין סוֹף אֹר, Ain Suph Aur or *En Soph Aur*, meaning Limitless Light. They are called *veils* because Qabalists understand that even ideas so tenuous as those indicated by these three terms are, nevertheless, limitations of the perfect freedom from qualification which must be ascribed to the Absolute.

No words whatever can frame a definite conception of the Absolute, because all words limit. The only symbol for what is utterly beyond words is silence. Whatever we say of the Absolute is always either a direct, or an implied, negation. As the Hindus say, "The Absolute is to be described as 'not this,' 'not that,' and so on, by negatives only."

Nevertheless, though we may neither describe nor define the Absolute, the highest report of human reason must needs take verbal form. This is expressed in terms such as Edgar Allan Poe had in mind when he

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wrote, concerning the word *Spirit*:

“This merest of words, and some other expressions of which the equivalents exist in nearly all languages, is by no means the expression of an idea, but an effort at one. It stands for the possible attempt at an impossible conception. Man needed a term by which to point out the *direction* of this effort--the cloud behind which lay, forever invisible, the *object* of this attempt. A word, in fine, was demanded by means of which one human being might put himself in relation at once with another human being and with a certain *tendency* of the human intellect. Out of this arose this term, which is thus the representative but of the *thought of a thought* . . . The fact is that, upon the enunciation of any one of that class of terms to which this belongs--the class representing *thoughts of a thought*,-- he who has a right to say that he thinks at *all* feels himself called upon *not* to entertain a conception, but simply to direct his mental vision toward some given point in the intellectual firmament where lies a nebula never to be solved. To solve it, indeed, he makes no effort, for with a rapid instinct, he comprehends, not only the impossibility, but, as regards all



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human purposes, the inessentiality of its solution. He sees at once how it lies out of the brain of man, and even *how*, if not exactly *why*, it lies out of it."

## THE FIRST VEIL

יָא, Ain or En (either of these two ways of spelling the English rendering of the Hebrew word being common in modern writing), used as an adverb of interrogation, means "Where?" It suggests the question "Where did the universe come from?" and also "Where is the universe going to?" Compare these two questions with the symbolism of the Tarot Fool.

As a noun, the usual meaning of Ain is "nothing, naught." It also signifies, "not, no, without." In Qabalah, this term denotes freedom from every conceivable qualification of quantity, mass, form, substance or attribute. Ain designates THAT which, from our point-of-view, is unconditionally No-Thing.

Before entering into expression, say the Qabalists, the Life-power is in a state of latency or darkness. This is the condition Hindus call *Pralaya*, the "Night of Brahma." Concerning this quiescent aspect of the Life-power human intellect nei-

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ther knows, nor can know, anything, beyond the fact that the Life-power IS, throughout eternity.

That Primal Darkness cannot be anything. No positive statement concerning it can be true. It is the same as the *Tao* of Lao-tze, who wrote: "The *Tao* which is the subject of discussion is not the true *Tao*; the quality which can be named is not its true attribute."

Yet the acuteness of Qabalistic reasoning is shown by the choice of  $\aleph$  as the name for the First Veil of the Absolute. For the three letters of the word hint at the nature of the potencies which human intuition compels us to ascribe to the Life-power, even in its absolutely quiescent, inactive state. In the Qabalah, these potencies are indicated by the meanings of the letters  $\aleph$ ,  $\iota$  and  $\kappa$  (the final form of  $\aleph$ , *Nun*.)

The first of these letters is named *Aleph*, *Bull* or *Ox*. In spoken language, *Aleph* is a soft breathing, almost unvocalized. In many Hebrew words it has no audible sound. It is the alphabetical symbol for unmodified breath, or perfectly free breathing. Therefore Qabalists chose it as their symbol for pure Spirit, as *The Book of Formation* shows by saying: "Aleph was made to reign in Spirit."



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Furthermore, Aleph is the Qabalistic symbol for Spirit, prior to the beginning of a cycle of manifestation. Thus Thomas Vaughan wrote: "God before His work of creation was wrapped up and concentrated in Himself. In this state the Egyptians style Him 'Solitary Monad,' the Qabalists 'Dark Aleph;' but when the decreed instant of creation came, then appeared 'Bright Aleph,' and the first emanation was that of the Holy Ghost into the bosom of the matter."

"Dark Aleph" is the initial letter of אֵין, Ain. "Bright Aleph" is Aleph considered as the eleventh path on the Tree of Life, to be considered in a later lesson. "Dark Aleph" represents the "Solitary Monad," the aspect of unity concerning which Eliphas Levi says: "Unity may be conceived as universal, producing and embracing all numbers, having therefore no duality, a unity without number, absolutely necessary and incomprehensible." We indicate this conception of unity by the zero sign printed on the Tarot Key attributed to Aleph. It is the "unity without a second" preceding all beginnings.

The letter-name Aleph, since it means Bull or Ox, designates what was used throughout the ancient



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world as a medium of exchange, convertible into all things else. When the Hebrew alphabet was invented, men reckoned their wealth in cattle, as the derivations of the English words "pecuniary" and "fee" remind us. Furthermore, because a bull is the sire of a herd, Aleph signifies procreative or reproductive power. Again, because a bull leads and protects a herd, Aleph is the alphabetical sign of leadership, authority, protection, and the like.

The first letter of  $\aleph$  stands, therefore, for the pure spiritual potency which, being no specific thing in itself, is convertible into all forms of manifestation. This primary reality is the source of all power and authority. It is a generative power, bringing forth forms of manifestation wherein its own potencies are expressed. It is a protective and guarding power, shielding its manifestations from danger. It is the root-source of all substance and of all energy, the supply for every need.

Besides this, the letter-name is closely related to a Hebrew verb signifying "to teach, to instruct." Thus the first letter of  $\aleph$  implies that the Absolute is not only a living, generative potency, but also that it is a living Mind,



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containing the essence of all forms of wisdom, understanding and knowledge, and not only containing this essence, but also imparting it to those who are capable of receiving instruction.

The second letter of י'א is י, Yod. Qabalists say Yod is the root of all the letters. The Zohar declares, therefore, that all things are based on Yod. Yod is the initial letter of the supreme name of God, יהוה, Jehovah, called "Tetragrammaton," which means "name of four letters." Yod is also the initial and the final letter of the first formative word, recorded in Genesis 1:3, יהי, Yehi, "Let there be." In this word the letter Yod makes its first appearance in the Bible as an initial, though it occurs ten times as a component part of words preceding יהי.

Again, Yod is the initial letter of the noun יום, Yom, "day," which the context of Genesis 1:5 gives as God's own name for light, the Qabalistic symbol of the Manifest, as contrasted with darkness, to which the name Night is given, as representing the Unmanifest. Yod is also the initial letter of יסוד, Yesod, "Foundation," or "Basis," the name of the ninth Sephirah, and of יצר, Yetzir, "to form." Finally,



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it is the initial letter of יְחִידָה, *Yekhidah*, "The Indivisible," the Qabalistic name for the cosmic *Self*, corresponding to *Atman* in Hindu philosophy.

The letter-name, usually spelt ך׳, but sometimes ך׳, means *hand*, and represents the *formative* power of Spirit. This formative power must be distinguished from the *creative* potency symbolized by Aleph. Careful reading of the first two verses in Genesis shows that they picture a movement in darkness. This movement establishes the primary distinction represented by the words Heaven and Earth. Yet all is formless and void until the point of manifestation indicated by the words וַיֹּאמֶר אֱלֹהִים יְהִי אֹר, *Vayomer Elohim Yehi Aur*, "And the Elohim said, Let there be Light."

The commentary on this is in Isaiah 45:7, "I form the light and create darkness." Light is *formed*: darkness is *created*. Isaiah uses the same words for "form" and for "create" as those in Genesis.

The formative power is the *Word*, indicated by the phrase, "And the Elohim said." The beginning of the formative, as distinguished from the creative, activity of the Elohim, is marked in Genesis by the verb יְהִי,

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Yehi, "Let there be," which begins and ends with the letter Yod.

Yod, then, represents the formative potency. It is what works with the raw material of the primal chaos, "formless and void," to bring forth specific manifestation. This manifestation is indicated by the noun אור, Aur, "light." Light and Day are verbal symbols for actual powers, as compared with the hidden, unmanifested potencies which are represented by the words Darkness and Light.

In Tarot, Yod is symbolized by the Ancient of Days, standing on a height surrounded by darkness, and acting as a light-bearer. His light is a six-pointed star in a hexagonal lantern, intimating that Light is what is to be understood as a basic esoteric meaning of the number 6. Furthermore, this hexagram and the hexagonal lantern which holds it both symbolize a geometrical truth which is set forth also in the proportions of the Tree of Life, in the lines of every cube, in the crystallization of salt and galena (an ore of lead), and in the formation of every snowflake.

Knowledge of this truth is an intellectual key to the mystery of



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Light, sought by all initiates of Ageless Wisdom. Moreover, this intellectual key unlocks treasures of illumination beyond the limits of the powers of merely intellectual consciousness. It is the key which opens the door leading to a higher order of knowing. Yet we must use it while we are still under bondage to the limitations of intellect.

Again, 6 is the number of the letter Vav, corresponding to the third member of the Qabalistic triad consisting of Wisdom the Father, Understanding the Mother, and Beauty the Son. The Son is the Logos, the formative power corresponding to Tiphareth, the central point on the Tree of Life. The Son is the Word, and because the Word implies Sound, the letter Vav, symbol of the Son, is said to be the Hebrew character corresponding to the sense of hearing. Of this, more later.

In your Tarot studies, you learned that the letter Yod represents a mode of conscious activity named "Intelligence of Will." This Intelligence of Will is said to prepare man to share all the treasures of exact knowledge of the complete reality and actuality of the Primordial Wisdom. This refers to the letter Yod in yet another connection



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because Yod, as the first letter in יהוה, Jehovah, is assigned to the second Sephirah, Chokmah, Wisdom.

Chokmah is called אב, Ab, Father. Thus Key 9 of Tarot, a symbolic summary of all Qabalistic meanings of Yod, shows the Hermit as a wise old man, who may be identified with the Emperor of Key 4. The connection is direct, because the letter-name ה, Heh, is 5 plus 5, so that the value of the name Heh is 10, which is also the value of the single character, י, Yod.

In the word י"א, therefore, Yod represents the formative power of the Word. Therefore it is the second letter of י"א, because the formative potency comes into operation after the working of the creative potency symbolized by Aleph. This formative power is the shaper of things, the establisher of the constitution of the manifested universe.

It is essentially a principle of Will, but here it must be understood that in the Intelligence of Will, the Hebrew noun translated "Will," means primarily "good pleasure, delight." It is good will toward man, and toward the rest of creation.

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This is plainly intimated by Key 9. The idea is the same as that expressed by the statement: "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself" (Ephesians 1:8,9). This declaration of St. Paul's is but one of many indications that he was initiated into the Qabalah. It is almost a paraphrase of the Hebrew description of the Intelligence of Will. Note particularly the emphasis on wisdom and prudence, symbolized by Key 9. In short, we may understand the letter Yod in י'ן, Ain, to be a symbol of the Life-power's good will toward us, intimating that the formative potency of the Divine Hand shapes things favorably for mankind.

The final letter of י'ן is ך, Nun, having the value 50, and referring throughout the Qabalah to the "fifty gates" of Binah, the Mother. We have seen that 10 or Yod refers to the Sephirah Chokmah, known as the Father. The number 50, always associated with the Gates of Binah, is therefore a numeral symbol of Understanding, the Mother.

Furthermore, as the number 50, the letter Nun is the multiplication of Yod (10), the letter of the Father



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(Chokmah) by the reproductive power of Heh or 5, which is attributed to Binah, the Mother. This is because the first ה in הנה' is by Qabalists attributed to the third Sephirah. 50, the value of Nun, is the multiplication of 10 (י) by 5 (ה).

Hence, as a hint to the initiated, Key 13, corresponding to Nun, shows the crowned head of the Father, representing Chokmah, and the head of a woman, representing Binah. These are shown as if growing in the same field where the skeleton reaper is harvesting hands and feet. The meaning is that the works of man (hands), and all that we understand by human progress (feet), are really only the particular expressions of the potencies of the Supernal Wisdom, made manifest by the Supernal Understanding.

The letter-name Nun means 'fish,' a noun derived from a Hebrew verb signifying "to sprout, to grow." As a proper name, Nun, the cognomen of the father of Joshus, denotes "perpetuity, continuity." By its attribution to Scorpio, moreover, the letter Nun is associated with generation and reproduction.

We see, therefore that in י"א, Aleph as a symbol of unity corresponds to the first of the Sephiroth,

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Kether, the Crown; Yod, by its connection with Chokmah, is a symbol for the second Sephirah, Ab, the Father; and Nun is a symbol for the reproductive potency of Binah, the Mother. Furthermore, the letters of this First Veil of the Absolute are symbols for *creation* (א), *formation* (י), and *reproduction* (נ).

The meanings of יאנ given above may be further extended by a consideration of the Gematria of the number 61, which is the value of יאנ. The correspondences include:

יאנ, *Adon*, master, lord, possessor (Psalm 97:5). This noun is the root of the Divine Name, יאנ, *Adonai*, Lord. It is a very ancient Semitic root, which appears also in the Greek Ἀδωνις, *Adonis*, the name of a God whose worship the Greeks borrowed from the Babylonian and Phoenician mysteries of Tammuz.

The notions of mastery and possession conveyed by יאנ, *Adon*, should help us understand that however negative may be our ideas of the *No-Thing*, wise men have always thought of it as being a *master power*, containing all other potencies within itself.

יאילא, *ayilak*. This word is an adverb, which means both "farther" and "further." It has in it the



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notion of increased distance, or lengthened spatial relation ("farther"), and also the notion of going beyond previous performance or attainment, the conception of transcendence ("further"). It serves also to remind us that  $\aleph$ , the First Veil, designates something beyond the range of intellectual definition or perception. Compare these ideas with the symbolism of the Tarot Fool, which is attributed to the number 0, corresponding to  $\aleph$ .

$\aleph$ , *alika*, to thee, toward thee. The same letters which form the preceding word are re-arranged so as to convey almost exactly the opposite meaning. "Farther" is an expression conveying the idea of motion away from an observer. "Toward thee" expresses the idea of motion toward an observer. In relation to  $\aleph$ , the word  $\aleph$  is a reminder that however remote the *No-Thing* may seem, it is, because it is omnipresent, nearer to us than anything else. As the poet says, "It is closer than hands or feet." More than one Knower has intimated that man's yearning and striving toward the Infinite is a reaction to the *One's* earlier movement toward the heart of man. One familiar phrasing of this idea is, "Behold, I stand at the door and knock."



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אִמְּךָ, *ammeka*, thy mother (Exodus 20:12). The esoteric interpretation of the commandment, "Honour thy mother," is that the human, earthly parent is a symbol and visible representation of the protective, nourishing power of אִמָּה. For all that is the perfection of feminine, as well as all that is the perfection of masculine, potencies must be ascribed to the *No-Thing*.

אֲנִי, *ani*, I, myself. Here the same letters which spell אִמָּה are employed to write the first person, singular pronoun. It is an old story to our affiliates that the Western Tradition affirms the truth that there is only one *Real Self* in the universe. Apart from that *Self*, the Ego we designate by the pronoun "I" has no existence whatever--is אִמָּה, or nothing whatever, in the baldest and emptiest meaning of the word. Understood as being essentially identical with that *Self*, the "I" is the fulness of all being--yet also the אִמָּה, because it goes beyond every limitation of things.

אִמְּךָ, *beten*, womb, the inmost part. This word includes ideas expressed also by אִמָּה and by אִמָּה. It refers to the fruitfulness and power of growth which are inseparable from any true notion of the nature of the *One Reality*. The "great womb" of

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the No-Thing is the same as the *Mu-laparakriti*, or root-matter, of Hindu philosophy. Yet it is also to be understood as being that which is inmost in the life of man. Wherever we are, there It is also, with all its limitless supply for every human need.

חַיִּים, *hone*, wealth, riches. This word goes even further than חַיִּים. It is used in Hebrew to express every sort of riches. Yet the root from which it is derived means : 1. to be empty; 2. to gain by effort. The nature of the effort has been perfectly expressed by Lao-tze in his admonition: "Having emptied yourself, remain where you are."

The disciplines of Ageless Wisdom are intended to wean us from our dependence on, and worship of, external size and mass. Our true wealth is within us; and they who know the secret of drawing upon this inner supply discover that the חַיִּים is *real substance*, the true basis of all material possessions.

הַיּוֹם, *ha-yom*, this day (Deuteronomy 9:21). One of the worst delusions is that we are somehow separated from the חַיִּים. Our speech betrays us. Some mourn the past, and look back on it with sad eyes. Some turn their gaze eagerly toward the future. The wise live out



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"this day" with smiling hearts. For the י'N is beyond time, just as certainly as it is free from other restrictions. All that it is, it is NOW.

הלך, *hawlok*, walking. This verb, here shown in the infinitive form, has many shades of meaning. The root-idea is "a series of steps." Walking, or locomotion, is the human function which *The Book of Formation* associates with the letter Nun. Hence it relates particularly to Key 13. Yet our affiliates will remember that, in some measure, Key 0 is a symbol of י'N, because it bears the zero sign. And the Fool is shown in the act of walking, with one more step ahead of him, before he comes to the edge of the precipice. What is meant is that however free from action the Absolute may appear to be, it is Itself the very essence of progress and advancement. We may, and do, have all sorts of difficulty with the idea of a moving Absolute, because motion seems to be the contradiction of all that "Absolute" means.

The wise concede the difficulty, but they echo Lao-tze, who says, speaking of the Mother-Deep, "Forever it moves and acts, without design." י'N is not mere static,

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frozen Being. It is dynamic Being-in-action.

נָגַח, *nagakh*, to thrust, or push, as with the horns of an animal, to butt. This verb is used in a figurative sense to signify, "to make war." It has direct connection with the idea of יָיָא as the inexhaustible source of a dynamic energy which thrusts itself into manifestation forcibly, and in so doing becomes the adversary of inertia.

נָח, *navah*, to abide, to dwell; as a noun, home, habitation. The יָיָא is our dwelling-place. In it we live, and move, and have our being. When we speak or write of it, our words seem nothing but thin abstractions. To experience it, as do Those Who Know, is to realize that the יָיָא is our homw, a haven of refuge, and a place of safety.

To these examples of Hebrew Gematria, we may add one derived from the later Latin Gematria, used during relatively recent times by members of the Western School. It is of great importance for the suggestion it gives as to the connection of the alchemical First Matter with יָיָא. This Latin word is:

*Materia*, matter, substance. This extends the conceptions we have been considering in relation to יָיָא and



better would

the 1<sup>st</sup> N.



## Ain

Ain is the first veil of the Absolute. ~~It~~ is a symbolic representation according to the meaning of the letters AIN. A is Aleph, the creative power. It is known as Dark Aleph when referring to the One Power or Darkness preceding any manifestations. It is Bright Aleph when creation took place and the first emanation was the Holy Ghost. Dark Aleph is known as the "Solitary Monad" while Bright Aleph is represented by Tarot Key O - 11th path in Tree of Life. I is Y or Yod. Yod is represented as Siphvot 2 or Chokmah, Wisdom. Also Tarot Key 9, Hermit, and Emperor. Key 4. Yod is the formative power and shapes things favorably toward us. Nun is represented as Binah, or understanding. It is also reproduction. Since Binah is the Mother and Chokmah the Father, Kether is the creator or the power by which Chokmah + Binah work. Ain therefore represents the Absolute as having the powers of creation, formation + reproduction. From gematria of other words having like value of 61, we learn the Absolute is (adonai) also a lord and master of everything (ayilak) It is beyond our powers of perception or definition (atika) It is closer than hands & feet, within us; where we are, it is. (ammeha) It is the Divine Mother, containing the perfection of motherhood-fatherhood. (Ain). It is what we mean when we say "I". (beten) It is the womb of all that is and yet is the inmost part of us (home) Since it is the Real Substance, all true riches and the basis of all our material possessions are in it (ha-yom) It knows no time but now so this day is all we have or need be concerned about. (hawlok) The Absolute while never changing is yet always thrusting itself out creating and taking care of its creations (nagahk) and it does this freely (navahk) It is our home, that in which we live & move and take our being (materia) the real substance of our lives & possessions.



N47 - value 50. 5X10 - YOD X HETH.

(WISDOM 10 X UNDERSTANDING 5)  
CHOKMAH BINAH

IV

1st H of IHVM attributed to Binah

Key 13 - Head of woman and man means our works  
and progress are particular expressions of Chokmah & Binah

~~NUN~~ - fish - to propagate.

NUN - proper name - perpetuity - continuity

NUN - reproduction - generation

A - KETHER - creation

I - CHOKMAH - formation

N - BINAH - reproduction

AIN - value 61.

Gematria

ADON - master, lord, possessor - Semitic, Adonai - Gr. Adon

~~AVILAK~~  
AVILAK - adv. - farther, further

ALIK - to thee, toward thee

AMMEKA - thy mother

ANI - I myself

DETEN - womb, the inmost part.

HONE - wealth - riches

HA-YOM - this day

HAWLOK - walking

NAG ~~AKH~~ - to thrust or push as with horns of animal  
to butt

NAVAH - v. to abide, to dwell; n. home, habitation

Latin - MATERIA - matter, substance



the No-thing establishes apparent limitations by  
 the utterance of its Creative <sup>(WORD)</sup> Thought and this  
 utterance is the active principle of manifestation

O

# TREE OF LIFE

## THE SECOND VEIL

AIN SUPH - "No Limit" "BOUNDLESS"

AIN - same as in First Veil

SUPH - (Heb.) and ou cloee - (Chaldean) to be fulfilled  
 from VERB - to erase or to perish

AIN SUPH - not perishable - never-ending

S - support or sustainment Samekh - support, prop, tent-peg

V. Samekh derived from - (1) to lean upon (2) to support, to uphold;  
 to sustain  
 (3) to be firm (4) to confide  
 ideas of Kether 14.

Samekh - connected ~~to~~ - Archer - hunting - investigation - research

- V - Vav - "nail-hook" - conj. "and" - connection-coordination  
 connects things of universe into a whole

H - final "P" ~~to~~ - North (Tzaphon) - "hidden, dark"  
 occult forces Mars Force - Principle of Action

Gold is type of Truth - also power

Illumination is a direct consequence of investigating, and of  
 expressing in thought, speech and action, the hidden potentials of nature  
 or "Gold comes from the North"

P - rules m - connected "P" with "N" in AIN

P - mouth as organ of speech - expression.

A - creation  
 I - formation  
 N - reproduction

S - maintenance  
 U - co-ordination  
 PH - expression

Absolute has potentials  
 within itself.

2

AIN - 61

SUPH - 146

AIN SUPH - 207

## GEMATRIA

Difference between 146 and 61 is 85  
 means whereby AIN is established  
 SUPH or LIMITATION



## THE TREE OF LIFE

### LESSON TWO

THE SECOND Veil of the Absolute is אֵין סוֹף, *Ain Suph* or *En Soph*, meaning literally, "No Limit," but usually translated as "The Boundless." The first word in this name is a repetition of the designation for the First Veil, and carries the same implications.

To these, the second word, אֵין, *Suph*, adds three more ideas. In Hebrew, it means "end, or close," and in the Chaldee (Aramaic) signifies "to be fulfilled." These nouns are derived from a verb meaning "to erase, or to perish." Thus the strict meaning of *Ain Suph* is "not perishable," or "never ending."

This, of course, is a logical necessity. Whatever is free from every qualification can have neither beginning nor end.

The first letter of אֵין is א, *Samekh*. To the ideas implied by the three letters of אֵין it adds that of support or sustainment. This is connected with *Samekh* because the name of that letter means "a prop, a support, a tent-peg." Our Second Veil of the Absolute intimates, therefore, that the Absolute is the sustaining power, the support and

## THE TREE OF LIFE 2

basis for all modes of manifestation, the foundation of existence.

The noun Samekh is derived from a verb meaning: (1) to lean on; (2) to support, to uphold, to sustain; (3) to be firm, to confide; and (4) to draw near. All these ideas are conveyed by the symbolism of Tarot Key 14, which illustrates the various meanings of Samekh.

The idea of *drawing near* is one of the most important for students of occultism. It runs through all esoteric teaching, and the purpose of occult training is to enable those who follow the Path to draw near in consciousness to the Supporting Power of the universe.

To beginners, and to those who have not yet approached the portal of the Ancient Way, the Supporting Power seems to be very far away--remote in time, and distant in space. To such minds, the Absolute is merely an abstraction, and so it does appear to the greater number of persons who give superficial assent to this or that form of exoteric religion (including the inverted forms of religion called atheism and agnosticism.)

Ageless Wisdom says the Supporting Power is nearer to us than anything else. It makes this declaration as a witness to something experienced,



## THE TREE OF LIFE 2

not as a guess. This is the experience of men and women who have discovered this truth for themselves. Ageless Wisdom offers instruction in a technique of personal training whereby we may verify this truth by our own experiments. The support it offers man is not the authority of church, book, or creed. It comes to us with the definite challenge, "Find out for yourself," and tells us exactly what to do. It gives us a mark at which to shoot, and shows us how to aim. Therefore the letter Samekh is connected in Qabalah with the sign of the Archer, Sagittarius, suggesting hunting, investigation, research.

The second letter of  $\text{AVD}$  is  $\text{V}$ , Vav. In Lesson 1 you have learned that this letter is associated with Tiphareth, the Son, and with Hearing. Besides these meanings, the letter-name means "hook, or nail," and in Hebrew grammar, Vav is a conjunction, like "and" in English. Thus it symbolizes connection and co-ordination.

To the ideas concerning the Absolute we have already enumerated ( creation ( $\text{K}$ ); formation ( $\text{V}$ ) and maintenance ( $\text{D}$ ) ), Vav adds the notion of linkage, or connection of parts. The Absolute holds things together, and is itself the con-



## THE TREE OF LIFE 2

necting link among all seemingly separated parts of cosmic manifestation. This co-ordinating power unites the many "things" in the Manifest into one great Whole.

The third letter of  $\text{אֱלֹהִים}$  is  $\text{א}$ , ( $\text{א}$  being the final form of this letter, used always when it is the last letter of a word). This letter *Peh* means "the mouth of man as the organ of speech." To *Peh*, Qabalists attribute the planet Mars, thus indicating the idea of the energy which finds expression in action.

To the same letter is assigned also the direction North; and since the Hebrew noun for North,  $\text{צִפּוֹן}$ , *Tzaphon*, means also "hidden, dark," the letter *Peh* is a Qabalistic symbol for the occult or hidden forces we seek to investigate.

The Qabalistic comment on this is, "Gold cometh from the North." In symbolism, gold is a type of truth, and also of power, and what is meant here is that illumination is a direct consequence of investigating, and of expressing in thought, speech and action, the hidden potencies of nature.

As the organ of speech, the mouth represents expression, and is therefore connected with the formative Word. Mars, furthermore, is the ruler of Scorpio, the sign which is



## THE TREE OF LIFE 2

attributed to the letter Nun. Thus the final letter of אָד, *Suph*, is related to the final letter of נִי, and refers to the generative and reproductive potency of the *Word*.

In Tarot, Peh is symbolized by Key 16, the Tower. This Key represents the overthrow of the false structure of human opinion by the descent of the *Word* from above. Thus the Tower is built of twenty-two courses of brick, and is surrounded by twenty-two flaming Yods, corresponding to the lightning-flash which is one of the Qabalistic symbols of the descending influence of the formative *Word* through the Thirty-two Paths of Wisdom constituting the Tree of Life.

Ain *Suph*, the Second Veil of the Absolute, intimates, therefore, that the Absolute has within itself the potencies of creation, formation, reproduction, maintenance, co-ordination and expression. These are the key ideas represented by the six letters, אָד נִי.

The Gematria of אָד נִי, the Second Veil of the Absolute, is as follows:

The Second Veil is formed by adding אָד to נִי. Since אָד has the numeral value of 146, the difference between נִי and אָד, or the dif-

## THE TREE OF LIFE 2

ference between 61 and 146, which is 85, represents the words designating the means whereby  $\text{אין}$ , the No-Thing, establishes  $\text{אפד}$ , or limitation. These words corresponding to the number 85 are:

$\text{אפד}$  (Keys 0, 16, 3), *aphad*, to bind about, to gird; steadfastness, constancy. The No-Thing establishes apparent limitation within itself by circumscribing a field of manifestation, in which to express its infinite potencies.

Because this field of apparent limitation is the expression of the eternal, unchanging nature of the No-Thing, it is dependable. We may not comprehend it, but we can apprehend it, and when we do so, we find it steadfast and constant.

$\text{גביע}$  (Keys 2, 1, 9, 15), *gobiya*, a goblet; the calyx of a flower. This is what is symbolized by the cup on the Magician's table, and by the flowers in his garden. The "cup" is the creative pattern in the Universal Mind.

$\text{המם}$  (Keys 4 and 12, with emphasis on 12, indicated by the repetition of Mem), *hamam*, to put into strong action; to drive, to disturb; to bring into confusion, to confound. The No-Thing disturbs its own perfect rest in order to manifest its potencies, and sets up intense ac-



## THE TREE OF LIFE 2

tivities within the field of seeming limitation it establishes in itself. The primary manifestations are chaotic, disturbed and confused, yet order eventually evolves out of the primary chaos.

יְסוֹדָה (Keys 9, 14, 5, 3, 4), *yesodah*, basis or foundation. This is the feminine form of the noun more frequently used in the masculine form, יְסוֹד, *Yesod*. It shows that the establishment of seeming limitation is the result of the operation of the feminine aspect of Reality, the feminine Foundation (compare בֶּטֶן, the womb, and יָמִין, thy mother, in the correspondences to אֵין).

פֶּה (Keys 16, 4), *Peh*, the mouth as organ of speech. The utterance of the *Word*, the Creative Thought, is here implied. Furthermore, in Qabalah the letter *Peh* represents the Mars force, or the principle of action. The No-Thing establishes apparent limitation by the utterance of its Creative Thought, and this utterance is the active principle of manifestation.

In Latin Gematria, 85 corresponds to the following:

*Dominus*, Lord. This is the usual Latin word for God as the ruler of the universe. What it intimates, in

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the present connection, is that what the human mind formulates in its idea of God the Lord is no more than the idea of the Agency whereby the Absolute sets up the conditions of name and form which are the logical necessities for any manifestation whatever.

*Veritas*, truth. Here, again, we are in the presence of an idea which many confuse with the Absolute itself. Yet its connection with 85 (especially with Peh, the mouth) is sufficient indication that the occult meaning of "truth" has to do with something we must regard as being intermediate between the Absolute No-Thing and the field of seeming limitation which embraces all things having form, quality, mass, and other definable characteristics.

*Forma Pater*, the Form of the Father. We find this Latin term in plate 46 of *The Secret Symbols of the Rosicrucians*, where the words are shown in connection with a circle containing a solar symbol, and having the additional inscription, *Sperma Masculus Mundi*, Masculine Seed of the World. This last is of special interest because its number, 216, is that of *Lapis philosophorum*, Philosophers' Stone, and of *Sion philosophorum*, Zion of the Philosophers. Note particularly that *Lapis*



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and Sion have also the same numeral value, 51. Here is a direct connection between the *Stone* and *Zion*, and you have already learned that *Zion* is the occult designation of that part of the human brain we also call the *Adytum*. We refrain from further comment, lest we say too much, but we earnestly recommend you to ponder these words and phrases, seeking within for more light on their inner esoteric significance.

The word *אֵד*, as 146, corresponds to the following;

*אֵד אֵד* (Key 1, emphasized by the repetition of *אֵד*, and Keys 0, 8, 12 and 0), *baba qamah*, the First Gate. The primary activity which begins the creative process is the establishment of the field of apparent limitation. The entrance of the No-Thing into the Something is through the fixation of a field in which to manifest itself.

*אֵלֵךְ* (Keys 15, 5, 11, 12), *olahm*, something hidden; time immemorial; antiquity; eternity; the world. The true nature of this field is a mystery, but one which is somehow related to our conceptions of time and duration. The field is the field of eternity, and this eternal arena of the Life-power's self-expression is the true "world."

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The two words constituting the Second Veil of the Absolute, אֱלֹהִים אֵין, have a combined value of 207. This is the number of:

אֱלֹהִים אֵין (Keys 0, 3, 5, 13: Keys 15, 5, 11, 12), *Adon olahm*, Lord of the Hidden Mystery; Lord of Eternity; Lord of the Universe. The No-Limit, or Boundless, אֵין אֱלֹהִים, is the Master Principle of the Universe, the Lord of Time and Eternity, the Hidden Ruler of the Mystery of Absolute Being.

אֵין (Keys 0, 5, 19), *aur*, light; also the direction, East. The Lord of the Universe, the Boundless, is the One Light we all seek, the One East, or Orient, toward which we turn our mental gaze, and toward which we "travel" as we make our way along the Path of Return. It is the One Source of our existence, and of all other existences, past, present, and to come.

גָּדַר (Keys 2, 3, 19), *gadar*, to enclose; a wall, a boundary. The Limitless Being, Lord of the Universe, Source of all existence, encloses or surrounds the entire field of the manifest, which field is contained within the Limitless Being of the Boundless One.

רָבַח (Keys 19, 1, 4), *rabah*, to grow, to be in abundance, to multi-



## THE TREE OF LIFE 2

ply. This One Reality, the Limitless, is the cosmic principle of growth, increase and development. Growth is a fundamental law of manifestation.

17 (Keys 19, 6), raz, a mystery. The Limitless is the essence of all mystery. It is beyond intellectual comprehension. Therefore we need not try to grasp it. It is to be known after another manner.

Lesson Three will give you the Qabalistic meaning of אֵין סוּף אֵוֶר, *Ain Suph Aur*, the Third Veil of the Absolute.

## Ain Suph

Ain Suph is Second Veil. Ain means same as in First Veil. Suph gives additional ideas of samek - Vav and Peh. Samek is same as <sup>146</sup> giving idea of maintenance. Vav is known as a conjunction and therefore symbolizes that which connects everything. Peh, representing the mouth as the organ of speech symbolizes expression. So the absolute represented by the second veil as creation, formation, reproduction, maintenance, coordination, expression.

Suph is 146. - so the Absolute as Suph is the First Gate or first manifestation (Baba Qamah) It is eternal. 14677 - (ALAHM)

The difference between Suph 146 - Ain 61 is 85. 85 represents the means by which Ain establishes Suph or Limitation. This means is described by aphad, gobyra, hamau, yesodah, ~~ph~~, ~~omus~~ - veritas - Loma Pater. It is a power of expression that is the basis of all manifestation, is confusing and driving in action, binding about itself, within itself, forming a cup or the formative power.

Ain Suph is 207. Other expressions of 207 as Lord of the Hidden Mystery (Adm Alahm) (Ain) Light - (Raz) - mystery - (Kabala) to grow (gadar) to enclose.

These again show the Second Veil is the Absolute manifesting as a mystery, as light as limitation.

Ain Suph is the Limit or Boundless but it limits itself.



ADYTUM - Part of human brain called ~~ADYT~~ ZION

ZION - 51 STONE - 51

APHAD - (85) to bind about - to give - steadfastness - constancy

GOBIRA - a goblet - a calyx of a flower

HAMAN - to put into strong action - to drive - to disturb -  
to bring into confusion - to confound

YESODAH - ~~(fem)~~ basis or foundation

YESOD - (masc)

PEH - mouth as organ of speech

Latin

DOMINUS - Lord

Veritas - truth

FORMA PATER - Form of the Father

SUPH - 146

DABA QAMAH - the First Qute

OLAHM - something hidden - time immemorial - antiquity - eternity - the

AIN SUPH - # 207

ADON OLAHM - LORD of the Hidden Mystery

Lord of eternity

Lord of the universe

Master Principle of the Universe

Lord of Time and Eternity

Hidden ruler of the mystery of Absolute Being

AUR - Light - East

GADAR - To enclose - a wall - a boundary

RABAH - To grow - to be in abundance - to multiply  
cosmic principle of growth, increase and development  
Growth is fundamental law of manifestation

RAZ - a mystery

# TREE OF LIFE

THIRD VEIL OF THE ABSOLUTE

AIN SUPH AUR

LIMITLESS LIGHT

AIN SUPH AUR - R is only new letter. *Others mean same as in AIN SUPH*

Light precedes manifestation of luminous bodies

Radiant energy basis of all things within range of human perception.

Spirit-conscious life light - mind stuff

ZOHAR - "observe that that is the beginning of all"





## THE TREE OF LIFE

### LESSON THREE

THE THIRD VEIL of the Absolute is **אֵין סוֹף אֹר**, *Ain Suph Aur*, or *En Soph Aur*, Limitless Light. To the general meanings of *Ain* and *Suph*, given in the two preceding lessons, it adds the idea conveyed by the noun **אֹר**, *Aur*, meaning Light. *Aur* is light as universally diffused, and the ancient Hebrew account of creation speaks of the manifestation of light prior to the formation of luminaries.

Not long ago this was ridiculed by hostile critics of the Bible. Today it is a commonplace of physics that light precedes the manifestation of luminous bodies. [Radiant energy is held to be the basis of all things within the range of human perception.] The units of energy from which atoms are built up are tiny points of light, and all physical structures are merely various combinations of this all-pervading radiance. Prior to manifestation, therefore, the undifferentiated radiant energy whence all things proceed may be conceived as a limitless ocean of light.

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This is precisely what is meant by *Ain Suph Aur*. Everything in the universe is made of light, and light is vibration. What vibrates? What is the substance set in motion by the *Word*? To these questions the Qabalah gives the same answer as do other versions of Ageless Wisdom. It is essentially the same as the answer given by modern science when some physicists declare the stuff of the universe to be *mind-stuff*. The Qabalah says the Absolute is Pure Spirit, and by Spirit means "conscious life." Says *The Zohar*:

'Observe that Thought is the beginning of all. This Thought is hidden and inscrutable. Spirit abides, and is then called Binah, Understanding, which is not so recondite as the preceding. This Spirit expands and produces a Voice . . . This Voice embraces in itself all forces, and speaks to Utterance, and this shapes the Word properly. When you examine the Grades closely, you find that Thought, Understanding, Voice, Utterance are all one and the same thing, and there is no separation between them. True Thought is bound to the No-Thing (*Ain*) and is never parted from it. This is the meaning of the words: 'Jehovah is One and His Name is One.' '



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Only one letter is added, in the Third Veil, to those we have found in the First and Second Veils. For  $\aleph$  repeats the first letter of  $\aleph$ , and the second letter of  $\aleph$ , so that  $\aleph$ , *Resh*, is the only letter not used in writing the names of the first two Veils.

$\aleph$ , *Resh*, means 'Head,' and so suggests the principal thing, the supreme authority; and, because this is the head of *man*, this final letter of the Third Veil denotes the center of *human* conscious activity. Here is a further extension of the Qabalistic idea that all manifestation is a thought-process, or the consequence of the formulation of ideas in the Universal Mind.

The Third Veil of the Absolute, therefore, gives us the picture of a Great Sea of Living Light, and this Light is what condenses itself into the first Sephirah, *Kether*, the Crown, which we shall consider in subsequent lessons.

The Light is boundless, yet contains within itself all the latent potencies which we found represented by the letters of  $\aleph$  and  $\aleph$ . To these it adds the notion of the radiation of a psycho-physical energy. This energy is mental, because it is the power we find active in the

### THE TREE OF LIFE 3

head and brain of man. It is physical, because it is identical with the electro-magnetism which streams forth from suns throughout the whole expanse of the universe.

There is no place where this energy is not present, no place where it is not active. We have, as yet, no instruments which can register some of its subtler vibrations; but the Qabalah is explicit in its declaration that this energy fills all space. This idea is the inner meaning of the ancient Rosicrucian axiom: *Nequaquam Vacuum*, "Nowhere a vacuum."

Rosicrucian tradition associates this saying with solar symbolism. It is supposed to have been written round the rim of a circle containing a picture of the head of a lion, the same solar lion that appears on the tenth and twenty-first Tarot Keys, and in the arms of Freemasonry.

In our Tarot lessons, we have devoted considerable space to the significance of the letter Resh, but in this lesson, before going on to the Gematria of  $\aleph \text{ } \aleph \text{ } \aleph \text{ } \aleph \text{ } \aleph$ , we shall pause to consider the significance of the character  $\aleph$ , as the number 200, and of the letter-name  $\aleph \text{ } \aleph$ , Resh, as the number 510.



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7, as 200, is the number of:

ד'ענן, *kanawfim*, wings. This occurs in Malachi 4:2: "But unto you that fear my name shall the Sun of righteousness rise, with healing in his wings." Note the direct reference to the Sun.

מִם-יוֹד-מִם, the letter-name מִם, *Mem*, spelt in plenitude, with the names of the three letters, instead of the single characters. Here is one of several intimations, scattered through Qabalistic writings, that the *Light* is fluidic.

פ'לד, *seliq*, finished; the end. This is used in Rabbinical writings as we employ the Latin *Finis*, to mark the end of a book. The more recondite meaning has to do with the idea that the manifestation of suns, or luminaries, is the final step in the condensation of the Limitless Light into physical forms.

ESY, *etzem*, bone, body, substance, essence. In Psalm 139:15, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth," the word translated "substance" is ESY. We cite it to bring out the point that even in the exoteric text of the Psalms, the human body and the earth are identi-



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fied. The "substance," of course, is the universal radiant energy.

קדמון, *Qadmon*, archetypal. This is a term used frequently by Qabalists, and its correspondence with Resh intimates that the primal or archetypal substance is the universal radiance.

ר"ש, *Resh*, the letter-name, as the number 510, has the following correspondences in Gematria:

אב ואם בן ובה, *ab ve-am ben ve-bath*, Father and Mother, Son and Daughter. The Father is Chokmah, the second Sephirah; the Mother is Binah, the third; the Son is Tiphareth, the sixth; the Daughter is Malkuth, the tenth. Note that the numbers of these Sephiroth add to 19, the number printed on the Tarot Key corresponding to Resh.

דקוּת, *daqquth*, thinness, fineness, subtlety. The primal radiance is subtle, and hard to distinguish.

שיר, *shiy*r, song. Here is a suggestion of the correlation between sound and light. The vibrations of the eternal radiance make Plato's "music of the spheres,"

תנין, *tanniyn*, serpent, dragon (Exodus 7:9). The Qabalah is full of references to this "dragon."



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It is a symbol of the cosmic vibratory radiance, the serpent power.

תפל, *taphel*, slime, untempered mortar. As a figure of speech, *taphel* means f'folly; licentiousness; uncontrolled desire." It has this significance in Freemasonry. There is a hint of the same notion in some versions of Tarot Key 19.

The value of א"ן סוף אור is 414, the duplication of 207. Thus it represents the addition of א"ן סוף to גדר, *gadar*, רבה, *rabah*, and רז, *raz*. Enclosure without limit, growth without limit, mystery without limit, is the Absolute which is Limitless Light. Words and phrases having 414 as their value are:

אני יהוה אלהי אברהם אביך, *Ani Jehovah Elohi Abraham Abika*, "I am the God of Abraham thy father (Genesis 28:18). The Limitless Light is the Creative God, the only God.

הגות, *haguth*, meditation. The Limitless Light, identical with the One Creative God, is an active vibration, set up by a mental process. The power-source of the universe is the meditation of the Universal Mind. (See the quotation from *The Zohar*, on page 2 of this lesson.)

מקור חיים, *magor chaim*, fountain of life. Compare במן, *beten*, and

### THE TREE OF LIFE 3

אֵלֶּכָּה, *ammeka*, in the list of Gematria corresponding to אֵלֶּה. The Limitless Light is the fountain of eternal livingness, from which are brought forth all individualized lives.

מִשְׁחֻטִּים, *mashottim*, goings forth. From the Limitless Light spring all appearances of "going forth," that is, of emanation.

אֵין יְהוָה אֶל-יִרְאָיו, *ayin Jehovah al-yeraia*, "The eye of Jehovah is on them that fear him." This is the King James translation. אֵין, however, means "fountain," as well as "eye." The preposition *al* may also be translated "near, within, for." Moreover, the verb translated "fear" actually signifies "to revere." Thus a better rendering is:

The Fountain of Reality (יְהוָה, THAT which was, is and will be) is within them who revere that Reality.

This intimates the nearness, the immediacy, the constant availability of the Limitless Light which is the fountain of all lives, and the inexhaustible source of all power.

Our next lesson will begin a series in which we shall explain how to draw the Tree of Life, and what its proportions mean.







AIN SUPH AUR - 414 (2x207)  
61 146

Ani Jehorah Elohi Abraham Abika - I am the God of Abraham  
thy father

haguth - meditation

maqor chaim - fountain of life

mashottim - goings forth

ayin Jehorah al-yeraia - "The eye of Jehovah is on them  
that fear him."

(al - near, within, for) ayin - also means fountain  
fear actually meant revere

so better translation is: The fountain of Reality (IHVH) is

AIN SUPH added to gadar - within them that revere that Reality  
R-200 enclosure without limit - rebah - growth with  
raz - mystery without limit limit

kana wfin - wings

Mem - water

seliq - finished, the end

etzem - bone - body - essence - substance

qadmon - archetypal

RESH - 510

ab re-am ben re-bath - Father + mother, son and daughter

daguth - thinness, fineness, subtlety

shiy - song

tanniyim - serpent, dragon

taphel - slime, untempered mortar



# TREE OF LIFE

## DRAWING TREE OF LIFE

4 Circles - 4 worlds - IHVH

Atziluth - Archetypal	I	fire
Briah - Creative	H	water
Assiah - Yetsirah - formative	V	air
Assiah - material world	H	earth

Path from 1 to 2 taken as 15 JAH - (YAH)

JAH - 2nd Sephiroth - Chokmah

JAH - IH short for IHVH

1 to 2 is 15 2 to 6 - must be 26 -

then total length of all lines is 422 - 22 paths

Also 16 HIDDEN PATHS - total length 586. or number of Jerusalem - "abode of peace" - "founded in peace"

also Yesod - Basis or Foundation - spelled in full

$422 + 586 = 1008$  - Ben-Ishah "son of a woman"

Ishah - fire.

TREE OF LIFE - symbolic diagrams representing the "Son of woman" who is also "son of fire"

TREE OF LIFE represents (Kabelah) archetypal Man  
archetypal universe  
(Masonry) Hiram Abiff  
(Gnostic Christianity) Logos - Word

TREE OF LIFE - picture of manifestation of power  
of the Dehori

RECEIVED



## THE TREE OF LIFE

### LESSON FOUR

TO DRAW the Tree of Life, first draw four interlaced circles on a common vertical diameter, as in Figure 1. These four circles are symbols of the four Qabalistic worlds.



The top circle, corresponding to Atziluth, the archetypal world, to the element of fire, and to the first letter (י) of יהוה, is to be understood as the source of the other three. The one next below it corresponds to Briah, the creative world, to the element of water, and to the second letter (ה) of יהוה. The third circle corresponds to Yetzirah, the formative world, to the element of air, and to the third letter (ו) of יהוה. The fourth circle corresponds to Assiah, the material world, to the element of earth, and to the last letter (ה) of יהוה.

Thus the construction diagram exhibits the principal elements of the Qabalistic system, and is a glyph for all creation, held by Qabalists to be the manifestation of the power of יהוה, Tetragrammaton, Jehovah.

*picture ref. idea*



## THE TREE OF LIFE 4

five equal parts. 5 is the number of the Hebrew letter Heh, ה, symbolized in Tarot by the Emperor, the picture representing the Constituting Intelligence. The letter H, moreover, is said by Qabalists to be the letter wherewith creation took place. In Hebrew, this letter is the definite article, corresponding to the English particle "the," which particularizes and specifies. Thus the five divisions of the vertical diameter of the construction diagram for the Tree of Life indicate this Qabalistic meaning of the letter Heh, illustrated by the fourth Tarot Key.

The Tree of Life itself is a geometrical diagram showing the relations among the ten Sephiroth, or numbered aspects of Reality, and the twenty-two letters of the Hebrew alphabet. The Sephiroth and the letters make up the Thirty-two Paths of Wisdom, concerning which *The Book of Formation* (*Sepher Yetzirah*) says: "In thirty-two mysterious paths of wisdom did Jah (יהוה) . . . inscribe His universe by the three forms of expression--Numbers, Letters and Words."

The numbers, or Sephiroth, are certain points, indicated by the construction diagram as follows:

Number 1, Kether, is the center of the upper circle; number 2, Chokmah,



## THE TREE OF LIFE 4

is the right-hand intersection of the first and second circles; number 3, Binah, is the left-hand intersection of the first and second circles; number 4, Chesed or Gedulah, is the right-hand intersection of the second and third circles; number 5, Geburah, termed also Pachad and Deen, is the left-hand intersection of the second and third circles; number 6, Tiphareth, is the center of the third circle, and also the lowermost point of the second circle, and the uppermost point of the fourth; number 7, Netzach, is the right-hand intersection of the third and fourth circles; number 8, Hod, is the left-hand intersection of the third and fourth circles; number 9, Yesod, is the center of the fourth circle, and the lowest point on the circumference of the third; number 10, Malkuth, is the lowest point on the fourth circle, at the bottom of the vertical diameter.

For convenience in writing various attributions, etc., these ten points are often expanded into small circles, and when this is done, it is best to take for the radius of these small circles a distance equal to one-fourth the radius of one of the construction circles. It should be understood, however, that every one of the Sephiroth is truly a point, for an important practical conclu-



## THE TREE OF LIFE 4

sion depends on this consideration, though this is not the place in our studies to develop it.

The twenty-two letters are represented by lines connecting the points, as shown in Figure 2, where the Roman letters on the paths are the conventional transliterations of the Hebrew characters. The paths of the letters are:

א (A), from 1 to 2; ב (B), from 1 to 3; ג (G), from 1 to 6; ד (D), from 2 to 3; ה (H), from 2 to 6; ו (V), from 2 to 4; ז (Z), from 3 to 6; ח (Ch), from 3 to 5; ט (T), from 4 to 5; י (I), from 4 to 6; כ (K), from 4 to 7; ל (L), from 5 to 6; מ (M), from 5 to 8; נ (N), from 6 to 7; ס (S), from 6 to 9; ע (O), from 6 to 8; פ (P), from 7 to 8; צ (Tz), from 7 to 9; ק (Q), from 7 to 10; ר (R), from 8 to 9; ש (Sh), from 8 to 10; ת (Th), from 9 to 10.

*Students who wish to gain most benefit from these studies should construct many diagrams of the Tree, according to this method, and should practice placing the numbers and letters until they are perfectly familiar with the correct location of every one of the Thirty-two Paths of Wisdom.*

Be sure to remember that a point, or a Sephirah, is just as much a



#### THE TREE OF LIFE 4

*path* as is a line. In Qabalistic books the lines are sometimes called *canals* or *channels*, and when the ten Sephiroth are represented by small circles, the canals are often (but not always) so drawn that their width is exactly equal to the chord of the arc of one-twelfth of one of the Sephirotic circles.

Drawing the canals in this proportion makes a beautifully balanced Tree of Life, with circles in which may be written the various attributions of the ten Sephiroth, and connecting channels which are wide enough for writing in the names of letters, the titles of Tarot Keys, or other matters connected with the Hebrew alphabet. Ability to make a satisfactory Tree of this type will give you a great deal of pleasure.

On the other hand, except for representing various combinations of color-scales, this more elaborate form of the Tree of Life is not necessary, and it should be understood that it is not in any way more accurate than the form which shows the twenty-two canals as straight lines connecting the points. Indeed, a Tree of Life which is made up of nothing but points and lines makes clearer the fundamental geometrical relationships among the Sephiroth and the letters.



## THE TREE OF LIFE 4

The basis on which these relationships are calculated is the line of the letter Aleph, which joins points 1 and 2. This line may be of any length, but in the oral tradition of the Qabalah, its *value* is taken as being either 15 or 26. The reason for this is that 15 is the value of the divine name יה', *Jah* (pronounced *Yah*), which is the name used in the first paragraph of *The Book of Formation*, quoted on page 2 of this lesson. What Qabalists understand by *Jah* is by them regarded as being the aspect of the *One Reality* which brings the Tree of Life into being.

This word *Jah* is the special divine name attributed to the second Sephirah, Chokmah (Wisdom), and it is to be noted that *The Book of Formation* says there are thirty-two paths of Chokmah, by this expression relating the active power manifested throughout the universe to what they sum up by one single name, *Jah* (יה'), whose letters add to 15.

*Jah*, or יה', however is only the shortened form of the divine name. It is used principally in Hebrew poetry, whereas the longer form, יהוה', is more commonly found in prose. יהוה' is the Hebrew name of names for God, and is the name fundamental to the construction of the Tree of Life, as well as the name



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whose letters are attributed in the Qabalah to certain subdivisions of the Tree, so that the whole system of the Thirty-two Paths of Wisdom is really summed up by this word יהוה.

Hence it is reasonable to take this name also, as a unit of measurement for calculating the various geometrical relationships of the Tree. Moreover, Qabalists say that the shape of the letter Aleph (א), which corresponds to the line from 1 to 2, represents this very name יהוה. Consequently, since this line is the path of א, which symbolizes the name יהוה, and because יהוה is the number 26, we may decide to adopt 26 as an alternative fundamental unit of measurement, corresponding to the line from 1 to 2.

We shall, in fact, use both 15 and 26 as our standards, because each leads to important conclusions. These conclusions are to be reached by asking, first of all:

"If 15 be the length of the line from 1 to 2, what *whole* number most nearly represents the length of the line from 2 to 6?"

Readers who remember their elementary geometry can see, by inspecting the lines of Figure 2, that the line from 2 to 6 is the long side of a right-angled triangle,

#### THE TREE OF LIFE 4

having for its shorter side the line from 1 to 2, and for its hypotenuse the line from 1 to 6. The square on this hypotenuse, the line from 1 to 2 being taken as 1, must be 4, since the line from 1 to 6 is exactly twice the length of the line from 1 to 2.

Then, since the square on the line from 1 to 2 is 1, the square on the line from 2 to 6 must be 4 minus 1, or 3. Therefore the length of the line from 2 to 6 is the square root of 3, or 1.732.

Thus, if 15 be taken as the length of the line from 1 to 2, it follows that the length of the line from 2 to 6 will be, approximately, the product of the multiplication of 1.732 by 15, or 25.98. Thus the nearest *whole* number which can represent the length of the line from 2 to 6, if the length of the line from 1 to 2 be taken as 15, is the number 26.

The total length of the twenty-two lines on the Tree of Life will then be as follows:

14 lines equal to 15, total:	210
7 lines equal to 26, total:	182
1 line equal to 30 (1 to 6)÷	<del>30</del>
Total units in 22 lines:	422

By reference to Figure 4, it will be seen that all possible connec-



## THE TREE OF LIFE 4

tions between the various points on the Tree of Life are not exhausted by the twenty-two lines corresponding to the Hebrew letters. There are sixteen additional connecting lines.

Figures 4 and 5 were intended to show these, but in both there is an error which was overlooked before the diagrams went to the printer. In Figure 4 you should add two dotted lines, one from 4 to 9, the other from 5 to 9. In Figure 5 the same two lines are omitted, but in that diagram they should be shown, like the others, as straight lines. *no*

These lines are of three types. Four are of the same length as the line from 2 to 6. Two are of the same length as the line from 1 to 6. Eight are of the same length as the line from 1 to 7. Two are of the same length as the line from 2 to 10. These are known as the *Hidden Paths* of the Tree.

The four lines (1 to 4, 1 to 5, 4 to 9 and 5 to 9) are, when the line from 1 to 2 is taken as 15, each 26 units long. The two lines (2 to 5 and 3 to 4), being of the same length as the line from 1 to 6, are each 30 units long. The eight lines (1 to 7, 1 to 8, 2 to 8, 2 to 9, 3 to 7, 3 to 9, 4 to 10 and 5 to 10) are each 35 units long.

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10) have, as their exact length, the square root of 7. This, when the unit of measurement is taken as 15, is represented by the whole number 39. The lines from 2 to 10 and 3 to 10 are each the exact square root of 13. With 15 as the standard of measurement, this is represented by the whole number 55.

Actually, the square root of 3 is only approximated by 26, and similarly, 39 and 55 are only approximations to the roots of 7 and 13. 26 is *more* than the square root of 675; 39 is *less* than the exact root of 1575; and 55 is *more* than the square root of 2995. Yet 26, 39 and 55 were chosen to represent these roots, not only because they are easy to remember, but also because they are especially significant numbers in the Qabalistic system. It should be remembered, also, that the old Qabalists did not have at their disposal, any more than did the ancient Egyptians, Babylonians and Greeks, the modern mathematical devices of fractions and decimal points. It was therefore, with all these ancient peoples, customary to use approximate whole numbers to express proportions and quantities their systems of numeration could not represent exactly. In the Old Testament, for example, where the



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pillars of Solomon's Temple are described, the relation of their circumference to their diameter is given as 3 to 1. And, as we have had occasion to point out elsewhere, the Pi-proportion was often represented by the proportion between the numbers 22 and 7.

It must be remembered, also, that the ancient geometers knew how to construct figures representing the exact roots of 3, 7, 13 and so on. In their buildings, for instance, such as the Great Pyramid and the Parthenon, these roots were used. Their only difficulty was in the numeral representation of these roots. Nor should we forget that, even with our decimals, we ourselves cannot represent these roots exactly. We simply make a somewhat closer approximation. For practical purposes, however, the whole numbers employed by the ancients serve just as well.

These whole numbers were used by Qabalists, who concealed them in the spellings of divine and angelic names, and in other words and phrases. Occultists have learned that the proportions so hidden in names and phrases conceal facts of great practical value.

In the present instance, the total length of the sixteen hidden paths

#### THE TREE OF LIFE 4

comes to 586 units. This is the number of **שלום**, the older spelling of Jerusalem, which means "abode of peace," or "founded in peace." 586 is also the number of the word Yesod, "Basis or Foundation," when it is spelt in full, **יְסוּד-וְיָסַד-וְיָסַד**.

The total length of these hidden paths, added to 422, the total length of the paths of the letters, is 1008. This is the value of the compound word **בן-אשה**, *Ben-Ishah*, "son of a woman," used in 1 Kings 7:14, where it refers to Hiram Abiff, the traditional founder of Freemasonry. Note that this numeration reckons the final Nun in **בן** as 700.

**אשה** is also the spelling of *eshah*, the feminine Hebrew word for *fire*.

It suggests that fire is the womb of manifestation from which all things are brought forth.

Thus the two readings of **בן-אשה** intimate that the Tree of Life is a symbolic diagram, representing the "Son of a Woman," who is also the "Son of Fire." This is precisely what the Tree of Life actually is, because it is a commonplace of Qabalistic tradition that the Tree of Life represents the Archetypal Man, or the Grand Man, who is the architect of the universe. In Masonry, this Master-Builder is represented



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by Hiram Abiff, and in Gnostic Christianity by the Logos, or Word.

Thus, when we notice that the numbering of **נ-א-ש-ה** as 1008 is arrived at by computing the final Nun in **נ** as 700, we may take another step toward the elucidation of the mystery of the Tree of Life by considering **נ-א-ש-ה** as the number 358, its value when **י** is computed as 50. For 358 is the value of **יבא שילה**, *yaba Shiloh*, "Shiloh shall come," a mystical expression in Genesis 49:10 referring to the coming of the Redeemer, or Messiah.

358 is also the value of **נשח**, *Nachash*, the Serpent (the tempter in the allegory of Adam and Eve), and of **משוח**, *Messiah*, "The Anointed." The connection between the Serpent and the Anointed is one of the profoundest esoteric doctrines.

In the Hebrew alphabet, the Serpent is the letter Teth, **ט**, symbolized in Tarot by Key 8. This Key, you have learned, is related to the sign Leo, which is represented among the Tribes of Israel by Judah. You will find also, by looking up the Biblical reference in Genesis, that the words **יבא שילה** are used in connection with the Tribe of Judah. *Shiloh shall come*

The secret powers connected with the Serpent and the Anointed are

#### THE TREE OF LIFE 4

of *fire*, the element corresponding to the sign Leo. All practical occultism has to do with the right use of these fiery powers, Hence it is written, "Salvation is of the Jews," because the liberation men seek is a direct result of what is pictured in Tarot Key 8, where a woman tames a lion.

Furthermore, the Tree of Life is a diagram of the progressive stages in man's mastery of *fire*. It shows the various relationships among the forms in which the *One Fire* manifests itself. To know the Tree thoroughly is to know the secret of Cosmic Fire. To put this knowledge into practice is to arrive at the true goal of all human endeavor.

In our next lesson we shall give further consideration to the paths of the Tree, as they relate to numbers, when the path from 1 to 2 is taken as 26.









# TREE OF LIFE - KABALISTIC GLYPH OF MANIFESTATION OF POWER OF JEHOVA

32 <sup>NUMBERS</sup> { 10 Points - 10 aspects of Reality - SEPHIROTH  
PATHS OF WISDOM { 22 Paths - Manifested Powers

~~22~~ Hidden Paths - Forces behind manifested Powers

Hidden Paths

Forces are all above the Ego.

Kether 4

~~Chesed~~ 4

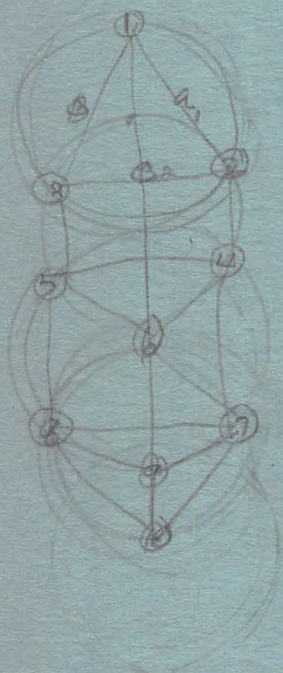
Binah 4

Chesed 2

Geburah 2

16

Salvation is of the Jews - Tribe of Judah - Key 8 = 8





THE TREE OF LIFE is a diagram of the progressive emanation of the ten distinguishable aspects of Reality from Ain Sup Aur, the Limitless Light.

# TREE OF LIFE

OCCULT MEANING OF PATHS when path from 1 to 2 is taken as 26 - JEHOVAH  
2 to 6 as 45 - ADAM

Adam <sup>same as</sup> estimate as 45

NUMBERS - SUPERIOR POWERS      LETTERS - INFERIOR POWERS

26 - Jehovah - Kabad (weight) - IHVH

Meaning of weight of IHVH is gravitation (force that holds universe together)

Einstein says same as electro-magnetism bringing Levi's prediction of revolution of physics nearer

Everything some form of manifestation of the One Thing both as electro-magnetism and gravitation.

Value of all lines with 1 to 2 as 26 is 731

731 - Beth-ha-shittah - House of Heacid      shittah - wood (midsonic Bible)

Tabernacle and furniture made of shittah - Tabernacle and temple are symbols of Man, Microcosm in which all powers and laws of Macrocosm are in operation.

731 - gibeah-ha-Elohim - Hill of Elohim - name for Beth-ha-shittah - House of God  
Jacob's ladder associated with Tree of Life

gibeah-ha-Elohim - with final H as 40 instead of 600 is <sup>value of</sup> 171

171 - matzil - the beginning of emanation - natzil - emanating from

HIDDEN PATHS - 15 basis of measure - 586      26 basis - 1024

1024 - zar ziyph - showers

SHOWERS - water vegetation - descent of fire or powers of Ain Sup Aur thru Tree of Life. Paths of letters manifested powers. Hidden paths occult forces behind them



## THE TREE OF LIFE

### LESSON FIVE

IN THE preceding lesson, we considered the occult meaning of the paths of the Tree of Life, when the path from 1 to 2 is taken as representing the number 15. If now we take 26 as the unit representing the line from 1 to 2, an entirely different, but correlated, set of relationships appears. For then the whole number corresponding to the various lines equal to the square root of 3 becomes 45, since the product of  $26 \times 1.732$  is 45.032, or a little more than 45.

45 is the value of  $\aleph$ , *Adam*, the Hebrew generic name for humanity. It is also the number of  $\aleph$ , *amad*, "to estimate." By this correspondence, we see that Qabalists understand as well as did Hindu sages that man is, above all else, a calculator, a reckoner, an estimator. This power of man's is the basis of the sciences whereby he controls the forces within him and around him.

On the Tree of Life, therefore, the numbers, or Sephiroth, are the

## TREE OF LIFE 5

superior powers, and the letters owe their importance chiefly to their numeral values. Similarly, in *The Book of Formation*, quoted in Lesson 4, page 2, numbers are given first place, before letters and words.

Again, when we take 26 as our primary unit, we notice that its value is also the value of the noun כֶּבֶד, *kabad*, meaning "weight," and having, therefore, the same essential meaning as the scientific term "gravitation." Thus the fact that 26 is also the value of הָוֶה, and so the fundamental number in the whole Qabalistic system diagrammed by the Tree of Life, gives us to understand that the practical mystery of the Qabalah is not only one which is concerned with direction of the serpent fire, but is related also to utilization of the unknown, omnipresent power which makes particles of matter tend toward one another--the force which causes bodies to fall to the earth, and holds planets in their orbits round the sun.

What this force is, exoteric science does not know, and admits this ignorance. Recently, Einstein has advanced a theory that gravitation and electro-magnetism are one and the same thing. By reviving this



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ancient doctrine, known to his Hebrew ancestors, the great mathematician brings closer than ever the revolution in physics Eliphaz Levi predicted back in 1859, and hastens the day when we shall, in truth, return to the transcendent magic of the Chaldeans, which magic is diagrammed on the Tree of Life.

[Whatever field of knowledge we enter, what we study in that field is some form of manifestation of the *One Thing* which is both gravitation and electro-magnetism.] Furthermore, this is just as true in fields of superphysical as in fields of physical research. Wherever man studies the workings of energy, he is occupied with some aspect of the manifestation of this *One Reality*. What he studies he must measure, and when he has calculated and estimated correctly, he becomes aware of principles and laws which, by his creative imagination, he may apply to ends other than those resulting from the natural manifestations which are his first subjects of investigation.

Thus the two fundamental types of line on the Tree of Life, when they are made to represent Jehovah (line 1 to 2 as 26) and Adam (line 2 to 6 as 45), remind us forcibly of the

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opportunity man has to effect his liberation by right understanding of the creative order of which he is a part.

When the unit for line 1 to 2 is 26, and that for line 2 to 6 is 45, the lines corresponding to the square root of 7 are taken in whole numbers as being 69, the nearest whole number to the square root of 2 4732. Then the lines corresponding to the square root of 13 are taken as being 94, that being the nearest whole number to the square root of 8788.

The values of the twenty-two lines of the letters will then be:

14 lines of 26 units, a total of	364
7 lines of 45 units, a total of	315
1 line of 52 units (1 to 6)	52
	<hr/>
Total	731

731 is the value of *בֵּית־הַשֵּׁט*, *Beth ha-Shittah*, "House of the Acacia." To every Masonic reader of these pages, this will be strikingly suggestive. For he will know that the acacia is the special symbolic plant of Freemasonry, as well as the sacred wood of the Israelites.

From the wood named *עֵצֶה*, *shittah*, all the sacred furniture of the tab-



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ernacle described in Exodus was made. From it the tabernacle itself was built, and it is a familiar bit of occult doctrine that both tabernacle and temple were symbolic buildings, representing Man, the microcosm in whom all the powers and laws of the macrocosm, or great universe, are in operation. Hence "House of the Acacia" is most appropriate as the Gematria representing the visible paths of the Tree, or total length of the lines corresponding to the letters of the Hebrew alphabet.

The same number is given by the words גִּבְעַת הָאֱלֹהִים, *gibeah ha-Elohim*, "Hill of the Elohim," an ancient Hebrew name for Bethel, "The House of God," where Jacob had his dream of the ladder. This ladder is another symbol associated by Qabalists with the Tree of Life, and some vestiges of this Qabalistic doctrine survive in Freemasonry.

גִּבְעַת הָאֱלֹהִים, with the final ם computed as 40, instead of 600, is 171, which is the value of מַצִּיל, *matzil*, "the beginning of emanation," and of נִצָּץ, *natzil*, "emanating from." These two words are of particular importance, inasmuch as the Tree of

## THE TREE OF LIFE 5

Life is a diagram of the progressive emanation of the ten distinguishable aspects of Reality from Ain Suph Aur, the Limitless Light.

Thus the total value of the paths of the twenty-two letters, when 26 is taken as the basic unit of measurement, adds considerably to our understanding of the significance of the Tree of Life.

The hidden paths, which, by the numeration using 15 as a basic measure, added up to 586 units, give us, when 26 is the basic unit, the number 1024, the value of *זרזיף*, *zar-ziyph*, "showers" (Psalm 72:6, where the context shows clearly that these showers water the earth). They are the fructifying showers which promote the growth of vegetation, and since the same context associates them with the manifestation of the powers of the "King's Son," it is clear that here we have a Qabalistic allusion to the descent of the secret power of the "Son of Fire" who is also the "Son of the Woman," personified in Freemasonry as Hiram Abiff.

This is the descent of the powers of Ain Suph Aur through the paths of the Tree, where the paths of the letters represent the manifested



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powers, and the hidden paths, the occult forces behind them.

By adding 731, the number of the total length of the paths of the letters, to 1024, the number of the hidden paths (reckoning the line from 1 to 2 as 26), the total of the lines of the Tree is 1755, and this is the value of the Hebrew phrase: קדוש קדוש קדוש יהוה צבאות, *qadosh, qadosh, qadosh, Jehovah Tzabaoth*, "Holy, Holy, Holy, Jehovah of Hosts." This is a quotation from Isaiah 6:3. It is also the burden of the *Sanctus*, in the Catholic celebration of the Eucharist.

The same words are to be found in paragraph 1090 of an ancient Qabalistic book, *The Greater Holy Assembly*, together with the comment, "for all things are of one body." Here is a link of connection which will be of interest to all students of Gnostic Christianity. It shows that this phrase, which, in the liturgy of the Eucharist, immediately precedes the consecration of the elements, is related to the culminating point of the rite of consecration, expressed by the words, "This is my body," followed by the elevation of the Host.

The link is even more definite than

## THE TREE OF LIFE 5

this, since the Church declares the consecrated Host to be the Body of Messiah, the very Son of a Woman, or Son of Fire, who is the Anointed, the Seed of the Jews, and the Shiloh whose advent was prophesied by Jacob on his deathbed. (In Freemasonry, Hiram Abiff is a personification of the same Son of a Woman.) In so doing, the Church shows its fundamental agreement with the Qabalah, because the latter not only declares that the whole manifested universe is the body of God, but also that the descending power which brings the universe into being is  $\aleph\iota\delta$ , *Mezla*, "Influence."

This word *Mezla* is the number 78, or a triple 26, suggesting a threefold manifestation of  $\aleph\iota\delta$ . This threefold manifestation is what is veiled by the exoteric Christian doctrine of the Trinity, and by the Qabalistic conception of the three worlds of emanation, proceeding from Atziluth, the archetypal world of Eternal Ideas.

The connection between *Mezla* and the Eucharistic Host is that the Host is called the body of Christ, and is actually a wafer of bread, while "bread," in Hebrew, is  $\aleph\iota\delta$ , *lechem*, which has also the value of



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78. Here is a clue to the real meaning of the Biblical story that Christ was born in Bethlehem, or *Beth-lechem*, "The House of Bread."

Thus the use of the words of Isaiah in the Catholic *Sanctus*, and their repetition in the text of *The Holy Assembly*, are indications that the "Body," which is a name sometimes given to the Tree of Life, is actually the support and sustenance of the life of man.

[The influence descending from Point 1, Kether, through the visible and the hidden paths of the Tree, is the true sustenance of our lives. It is the descending influence of the Limitless Light, manifested as the Spiritual Fire which is actually our support, moment by moment, and day by day, throughout the course of our whole series of incarnations.] The ceremony of the Eucharist, which goes back to the meal of bread and wine offered by Abraham to Melchizedek, as recorded in Genesis 14:18, is a ceremonial, symbolic representation of the eternal truth that no man lives of or by himself. [We are supported by the influence which descends into our lives from the archetypal world, the world of the *Primal Fire*.]

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To trace the descent of this influence will be our work in the succeeding lessons of this series, and the object of that work, let us remember, will be to give us so clear a conception of our relation to the power proceeding from the Limitless Light that we may specialize it in those forms of usefulness and beauty which shall make us full partakers in the inexhaustible treasure of the One Power whence we all derive our existence. By this means we may become fully emancipated administrators of the laws, completely liberated directors of the forces, whereby the *One Power* manifests itself as the omnipotent, omniscient and omnipresent Lord of the Universe.





USING line 1 to 2 as 26 - the total of HIDDEN PATHS (1024)  
plus ~~total~~ of paths of letters (731) is a total of 1755

1755 - qadosh, qadosh, qadosh, Echovah dazabath -  
Holy, Holy, Holy, Jehovah of hosts

Sanctus of Catholic Church - Eucharist celebration  
book of Greater Holy Assembly connects words with  
comment "for all things are of one body"

Church agrees with Kabala that manifested  
universe is body of God. and that the descending  
power which brings it into being is MEZLA - Influence

MEZLA - 78 - 78 is 3 X 26 - symbology of Trinity of Church  
and Kabalistic 3 words emanating from Archetypal

LECHEM is also 78. LECHEM is Bread. HOST is wafer of bread  
Christ was born in Bethlehem Beth-lechem - House of bread

Tree of Life sometimes called Body and used in Catholic  
Sanctus and text of Greater Holy Assembly is symbol of  
actual support and sustenance of man.

Thus the support and sustenance of our lives is the  
spiritual fire or limitless <sup>light</sup> descending from higher than  
the paths (hidden and visible) of the tree of life



# TREE OF LIFE

## KETHER - NUMBER ONE

Kether - kether Malkuth - 3 times book of Esther -  
"The Crown of the Kingdom"

No. 1. is symbol of intention (tendo. is to stretch)

Intention is the voluntary direction of the course of one's thoughts toward a selected idea. Movement of a current of energy toward an interior center of thought or center of consciousness. centripetal. Ideas are inside, not outside.

Attention is the direction of a current of energy outward toward some condition or thing in our environment

mental states are environment for watching. Ego when we attend to these we treat them as objects

Attention-Intention - 2 fundamental modes of mental activity.

Attention is given to that which we notice by our senses and to mental images. Then we turn the current of mental energy in to get ideas to aid us in dealing with the psychical and physical objects of attention.

THE ACT OF MENTAL INTENTION puts one in touch with an extra personal source of power. Firm oft repeated acts of intention increase our powers

Intention winds the clock of human personality - manifests the purpose of man.

Intention is self-contemplation which leads to our recognition of powers within the Self or Yekidah, Kether, Ruling Principle

THE OCEAN



## THE TREE OF LIFE

### LESSON SIX

THE NUMERAL 1 represents the first comprehensible idea the human mind is able to formulate concerning the Life-power. It symbolizes that aspect of unity of which Eliphas Levi wrote:

'"Unity may be conceived . . . secondly, as relative, manifested, possessing duality; the beginning of numerical sequence. This revealed unity which in turn reveals numbers is the Word of God. Numbers exist only through unity, and are modes thereof."'

To say this aspect of unity is comprehensible means only that it can be grasped by human intellect. This is far from saying that all, or even many, human beings do comprehend what is represented by 1. The idea is within our reach, but we do have to reach for it, and reach high. It is at the upper limit of the scale of intelligible ideas.

This knowledge is eminently practical, in the ordinary meaning of the word. It does more than merely satisfy intellectual curiosity. It has direct bearing on the problems of daily life. It appeals to fundamental interests of all normal men

## THE TREE OF LIFE 6

and women. The Tree of Life diagrams knowledge which enables us to understand our place in the scheme of things, and helps us maintain our rightful position in the cosmic order. It is knowledge which enables us to manage ourselves and the conditions round us, so that we get the most good out of the business of living, here and now.

To do this, we must take our own measure, and the measure of the forces constituting our environment. The word "man" implies this idea of measurement. From baking a cake or cutting out a dress, to making an airplane or building a skyscraper, all human achievements depend on accurate measurement of the things we deal with. A science is simply an orderly description of the extent, dimensions, qualities, capacities, and degree of the forces and materials in that domain of human knowledge. An art is the application of knowledge supplied by its related sciences. This is just as true in occult science as in other fields of research. Yet it should be observed that an art may reach a high state of perfection in the hands of skilled practitioners, without those same practitioners having even the remotest knowledge of the scientific basis of their artistic procedure.



## THE TREE OF LIFE 6

What is more, an artist may have a complete misconception of his own procedure, so that he is incapable of teaching his art to others. The writer of these pages well remembers that the most accomplished pianist, and most intuitively sensitive musician in his native village, had the most fantastic misapprehensions as to the nature of piano technique and interpretation, so that she was, in all probability, one of the world's worst piano-teachers.

This same fact holds good for many of the occult arts. Some people, particularly among those who may be called *sybils*, or born diviners and seers, read the Tarot Keys with most gratifying accuracy; but those same persons often adhere to the most inaccurate notions as to the history of Tarot, its relation to Qabalah, and so on. Similarly, the writer has known men and women who were gifted magicians. Some seem to have been born with their skill. Others ascribe their powers to spirits, angels, or talismans taken from that insane hotch-potch, *The Sixth and Seventh Books of Moses*. Yet their magic worked.

Occult theory must not be confused with occult practice. Much of the



## THE TREE OF LIFE 6

occult *theory* current in these days, and even in these pages, may be disproved by future refinements of occult science. There may, also, be many improvements in occult *practice*, as occult science advances. What needs to be emphasized here is that the occult science in these pages has been rigidly tested, that the occult *theories* are those which we have received, as *theories*, from the Inner School, and that the practices come from the same source, and have been tested by ourselves.

To return to the number 1, all sciences, occult and otherwise, may be expressed by numbers, and numbers themselves are the basis of the science of man diagrammed on the Tree of Life. That science begins, as numbers begin, with the idea symbolized by the figure 1. This figure, in fact, represents the thoughts we express by such words as: beginning, origin, outset, inception, starting-point, first move, initiative, and many others of like import.

Among many Qabalistic names for 1, the best known is קד, *Kether*, the "Crown." It occurs just three times in the Bible, and all three are in the Book of Esther. Every time it appears, it is called מלכות קד, *Kether Malkuth*, "The Crown of the Kingdom." In this connection,



## THE TREE OF LIFE 6

we may note that it is a familiar Qabalistic saying that Kether is in Malkuth, and Malkuth in Kether.

Malkuth, the number 10, is the ending of the Tree of Life, as Kether is the beginning. To say Kether is in Malkuth is to say what is mystically expressed by the words "I am the Alpha and the Omega." It is to affirm that the end is in the beginning, and the beginning in the end.

It is because of this that, in our human activities, the *end* of what we undertake should be clearly in view before we begin. This is the first rule for success in any endeavor, yet of all rules it is the one most often broken. Hence we have devoted the whole first course of our curriculum to making sure our affiliates learn how to select definite objectives, how to see the ends they aim for, before they enter into any other occult study or practice.

The number 1, therefore, should be thought of as a symbol of *intention*. Examine this word closely, and you will see that it has to do with mental movement toward an inner center. It describes a stretching toward what is inside. Like *tension* and *attention*, the noun *intention* is derived from the Latin verb *tendo*, to stretch.



## THE TREE OF LIFE 6

Intention is the voluntary direction of the course of one's thought toward a selected idea. Ideas are inside, not outside. Thus intention is the movement of a current of energy directed toward an interior point of awareness, an interior center of consciousness. It is a centripetal motion, exactly opposite to the centrifugal motion suggested by the word *attention*.

Attention is the direction of a current of energy outward, toward some thing or condition in our environment. Attention has to do with location in space or time. It is our means of contact with the changing world outside.

To be sure, we find, if we observe our mental states carefully, that we attend to them, as truly as we do to the outer world reported to us by sensation. Yet, when we do this, we are treating our mental states as *objects*, having a more or less definite location in space and time, and constituting what is as truly an environment for the watching *Ego* as are any of the circumstances outside our bodies.

Thus *intention* and *attention* are the two fundamental kinds of mental activity, which act and react upon one another. We attend to things which excite our notice through the



## THE TREE OF LIFE 6

functioning of the senses. We attend also to the stream of mental images in our mental field, and regard these images as being only a little less objective than the things outside our bodies. In response to what we so learn, we turn the current of our mental energy inward, and seek ideas which will aid us in dealing with the psychical and physical objects of attention. This quest for ideas is intention.

Which comes first? Theorists are still at loggerheads over the answer to this question, but the battle of the guessers is no concern of ours. What is more to our purpose is the fact, which any one may test for himself, that the act of mental intention puts one in touch with an extra-personal source of power. Thus intention raises the potential of our mental energy. Firm, oft-repeated acts of intention increase our powers. We might compare intention to what occurs when we wind a clock. This will help us comprehend a universal principle.

A clock-spring is a spiral. When we wind a clock, we coil the spring tighter and tighter round a central pivot. This increases the density of the mass of matter in the spring. It also loads the spring with force



## THE TREE OF LIFE 6

derived from our own muscles. As the spring expands, so that the coil of the spiral gets larger and larger, and at the same time, less dense, force is released and discharged through the rotary motion of the wheels of the clock.

Ultimately, the force turns into heat, and seems to be dissipated into space. Moreover, the release of force gradually wears out the clock. What is more important is this: the purpose of the clock cannot be manifested until the clock is wound. No more can the purpose of a man, and intention winds the clock of human personality.

Now, what actually occurs when we use this power-generating function of intention? We look within, at ourselves, and the idea we select as a result of this is an idea of some power we find within. It is the notion that we can do something. It is the perception of some ability resident in that center of being we designate by the pronoun "I." Essentially, therefore, intention is self-contemplation, which leads to our recognition of powers inherent in the central Self.

Thus we can see why Qabalists ap-



## THE TREE OF LIFE 6

ply to the number 1, which they regard as being Kether, the Ruling Principle, the further designation, יְחִידָה, Yekhidah, the Self. This noun Yekhidah is almost the same in meaning as the Sanskrit Atman. Its exact significance is, "the only one," or, "the indivisible." In these lessons, the universal Self, which cannot be divided, is distinguished from the personal center of consciousness by being written in italics, and with a capital "S." Self, then, always means Yekhidah, and "self" stands for the personal ego, which is really an illusion.

We may, then, think of the primary activity of the Life-power as being a spiral motion directed toward an inner center. This inner center is a point, but it is a point round which there is rotary movement, producing another spiral, directed away from the inner center.

Bear in mind the Hermetic axioms which say the universe is mental, and that what is above is like what is below. Remember, too, what was quoted from *The Zohar* in Lesson 3, concerning the idea that cosmic manifestation is a thought-process, an expression of the Universal Mind. These conceptions are not mere abstract philosophizing. They are



## THE TREE OF LIFE 6

basic truths which may be tested by experiment, and the world round us is full of evidences of their complete validity.

This lesson, for instance, is being written in Southern California. When the Padres first came here, and sowed mustard to mark their trails along its then trackless wastes, there was little vegetation. Cacti and other desert plants there were, but no groves of date-palms, no vast tracts covered with lime, lemon and orange trees. Wherever one looks, now, his eye rests on innumerable forms of vegetation, brought from every quarter of the globe. Brought because the eye of human imagination saw fertile fields and orchards where the eyes of the body could see nothing but parched, forbidding deserts.

Thus even "nature" has, through countless ages, been so transmuted and transformed by the mind of man that apart from the artificial structures of civilization the world we live in is plainly a mental product. Qabalists and Hermetic philosophers go a step farther, and affirm that the entire physical world is also of mental origin. They say, moreover, that the Universal Mind and the mind of man are alike in nature, work in accordance with the



## THE TREE OF LIFE 6

same laws, and possess the same fundamental power of original creation, whereby "Something" is apparently brought forth from that womb of the "No-Thing" Qabalists designate by the term *Ein*, *En* or *Ain*.

Some of our gentlemen of the laboratory have gone so far as to say that the substance of everything is energy, and that it behaves exactly as if it were mental energy. Some of them have noticed that every motion in the human body is a transformation of electro-magnetism. This, of course, is true of nerve-currents, and of the activities of brain cells which are the physical instruments of our mental processes.

Thus both intention and attention, our basic thought activities, turn out to be expressions of an actual force. The scientific name for this force is radiant energy. The Rosicrucians and the Hermetic philosophers called it "Fire." Modern occultism names it "Astral Light."

If you keep at the lessons on the Three Veils of the Absolute until you understand them, you will see that Qabalists think of the One Reality, between cycles of active expression, as being comparable to a boundless sea of light. At the beginning of a cosmic cycle, such as is roughly outlined in the first

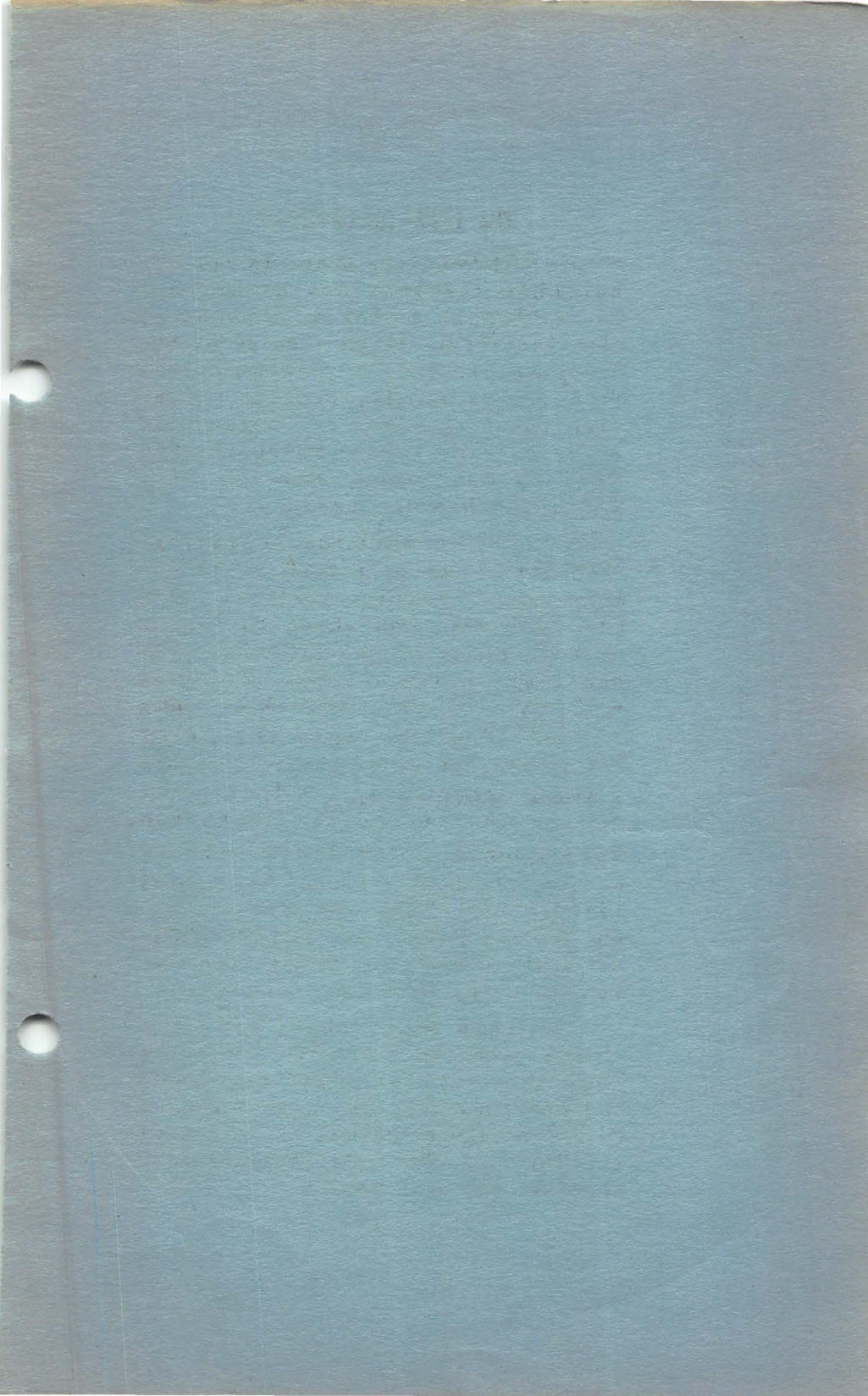
## THE TREE OF LIFE 6

chapter of Genesis, there is nothing but this formless sea of Living, Latent Light, a shoreless ocean of mental energy. At this stage of the creative process, an act of attention is impossible, because attention turns outward, and here there is no outside toward which the One Reality may turn. For the all-inclusive has no outside.

The only conceivable beginning, then, is an act of intention, or the Life-power's turning toward a point within itself, at which to begin. At this stage of the creative process, there are neither psychical nor physical objects. They come later. There is only the First Point, the center of the field within itself, selected by the Life-power as the theatre of its operation. Consequently, Qabalists give to Kether, the number 1, the additional titles: נְקֻדַּת פְּשׁוּט, *nequdah peshut*, the Simple Point, and נְקֻדַּת רָאשׁוֹנָה, *nequdah rashunah*, the First, or Primordial, Point.

From this simple beginning all things have their origin. From the idea thus expressed are developed the other conceptions of the number 1, and of the nature of the Crown of the Kingdom. We shall continue with these in the next lesson.





Primary activity of LifePower is a spiral motion directed toward an inner center, a point, about which there is rotary movement producing a spiral of centrifugal motion.

Universal Mind and mind of man are alike in nature, work in accordance with the same laws, possess the same fundamental power of original creation, whereby "Something" is apparently brought forth from "Ain" (Nothing).

Everything is mental energy (scientists say energy that acts like motion). Motion of body is transformation of electro-magnetism. This is true of nerve currents and activities of brain cells in acts of intention and attention, which are expressions of an actual force scientifically called energy, but called ASTRAL LIGHT FIRE - by Modern Occultists and FIRE by Kabbalistic Kabbalists.

Living latent light - shoreless ocean of mental energy. Story of Genesis. "And God said 'Let there be light and there was light'". Nothing was created - Attention was impossible. So intention was only possible - life power turned toward a point within itself to begin creation.

This Point is called KETHER NO. 1 - First or Primordial Point.



CENTRAL SELF - center of intention - UNIVERSAL CENTER  
center of all powers known - forgotten - and to be known

CENTRAL SELF - known as EMEYEH - I AM

WE look outside to find what is in ourselves

" " inside " " powers that will enable us to make  
more satisfactory arrangement of  
conditions outside.

# TREE OF LIFE

KETHER - The Simple Point - The Primordial Point

K - compression - grasping hand

compression generates powers - increases density or mass

" of energy at a center causes rotation

Kaph - Tarot - wheel of Fortune - rotation

"the beginning of the whirlings" -

TH - TAV - "the temple of holiness in the midst which carries  
and supports the six directions of space". Book of Formation

TAV - SATURN - condensation - cohesion

TAV - + original form - 2 motions centripetal - centrifugal

Dancer represents this center of rotary activity by  
standing unsupported in space with spirals of c.c. rotation

-RESH - ROTATION OUTWARD. Radiation -

Resh - SUN - radiates - center of radio activity

SUN - RADIATES and also GRAVITATES

Verb beginning with R usually mean some outgoing activity

Vol. - First Principle - Ruling Principle of our lives

NO INTENTION A HUMAN BEING IS ABLE TO FRAME DEFINITELY IS  
BEYOND HIS POWER TO BRING INTO MANIFESTATION AS AN ACTUAL PART  
OF HIS ENVIRONMENT



FREE OF FINE





## THE TREE OF LIFE

### LESSON SEVEN

TOWARD THE initial Point, designated by the terms נקודה פשוטה, *nequdah peshut*, the Simple Point, and נקודה ראשונה, *nequdah rashunah*, the Primordial Point, the Limitless Light concentrates itself in a closing spiral movement.

This generative current of intention, you will remember, is a current of the electro-magnetism which is the eternal substance of all things. The closing spiral which condenses energy at the First Point is shown in the word כתר, *Kether*, by the first letter. This letter Kaph, as you have learned from preceding studies, means a fist, or a hand closed, in the act of grasping.

This letter-name is a direct reference to the only kind of activity conceivable at the beginning of a cycle of manifestation. When we wind a clock, we compress the spring. To do so, we grasp the winding-key. Compression generates power, and increases the mass or density of whatever is compressed.

## THE TREE OF LIFE 7

(Compression of energy at a center causes rotation.) Here you will recall that the Tarot Key corresponding to the first letter of Kether is the Wheel of Fortune. Rotation is the primary mode of motion, and the source of all other modes.

On this account, Qabalists give to the number 1, besides the names already cited, the designation הַנִּלְגָּלִים רָאשִׁית, *rashith ha-galgalim*, "the beginning of the whirlings." The activity which initiates these whirlings at the *Central Point* is what is symbolized by the letter Kaph. This initial movement is the result of compression, or the movement of the energy of the Limitless Light toward its center within itself.

That center is represented by Tav, the middle letter of כֶּתֶר. To Tav *The Book of Formation* attributes "The Temple of Holiness in the midst, which carries and supports the six directions of space." The directions are: Above, Below, East, West, North and South. Tav stands for the inner center of the ideal Cube of Space suggested by these six directions.

Because it is the center at which the compressive, centripetal activ-



## THE TREE OF LIFE 7

ity of the primary form of spiral motion *condenses* energy and mass, this inner point corresponding to the letter Tav is associated in occultism with the heavy planet Saturn, the astrological representative of the principle of condensation and cohesion.

In the ancient Hebrew alphabet, the character for Tav was a cross, made by two equal lines at right angles to each other. The two lines represent the two opposite activities--the centripetal motion which winds up the cosmic clock, and the centrifugal motion, proceeding from the center, whereby force is discharged as rotary, spiral motion, moving away from the center.

Rotation is the fundamental motion at the center itself. In Tarot this is suggested by the central figure of Key 21, the World, the Key corresponding to Tav. The dancer is supported by nothing--that is, she is *self-supported*. She stands at the center, and holds in one hand a spiral, moving clockwise, while a spiral held in her other hand moves in the opposite direction. Furthermore, to indicate that Key 21 is a direct consequence of Key 10, Key 21

## THE TREE OF LIFE 7

of our world system. And, after sun-power has passed through various transformations, it finally becomes heat. Orthodox science says this heat is dissipated into space.

Scientists who accept this theory expect a time to come when all the energy available to our world system will have been completely diffused. They even carry the notion a step further, and write of the ultimate cessation of all activity throughout the universe. What they do not realize is that their conclusions are drawn from a consideration of only half what is going on.

They are watching the unwinding of the cosmic clock. Strangely enough, it seems not to occur to them that whatever unwinds must have been wound up. Action and reaction are equal. What unwinds *here* must be the cause of a corresponding winding-up in some unknown *there*. This is what is meant by the familiar expression, "world without end," and by the words of *The Book of Formation*: "His beginning hath no beginning, and His end hath no ending."

To return now from our excursion into the macrocosm, let us consider this primary aspect of Reality once



## THE TREE OF LIFE 7

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## THE TREE OF LIFE 7

includes several details of symbolism taken from Key 10.

Rotation gives rise to the outward-moving current which corresponds to Resh (ר), the last letter of מן. This movement is the reverse of the compressive motion of which the letter Kaph is the alphabetical symbol. It radiates, instead of condensing. It discharges force, instead of generating it. It Presses outward, or expresses, and what occurs in consequence of this discharge of energy is the manifestation of the purpose for which the initial impression was made.

As one of many evidences that human speech has behind it the motivation of the Universal Mind, we may pause at this point to consider the fact that a great many English verbs beginning with the letter "R," the letter corresponding to Resh, are verbs which have to do with the outpouring of force. Here is a partial list:

*Race*, to run, or go swiftly; *rack*, to stretch or strain by force, to extend violently; *raddle*, to interweave, or twist together; *radiate*, to emit rays, to shine; *rage*, to move or act with great vehemence;



## THE TREE OF LIFE 7

*raid*, military invasion of enemy territory; *rain*, to fall in drops; *raise*, to rouse to action, to produce; *rake*, originally, to move forward, to run rapidly; *rally*, to rouse to action; *ram*, to strike violently; *ramble*, to extend, or grow at random; *ramify*, to divide into branches; *ramp*, to rage or storm, to be ready to attack; *range*, to dispose in order, to extend in a certain direction.

The foregoing are only a few, but a glance through the dictionary shows that English verbs beginning with "R" are predominantly those which express motion from a center, motion which radiates. Most of them are derived from verbs in ancient tongues, and these also begin with "R," the sound corresponding to the letter Resh.

According to the Qabalah, Resh is the letter corresponding to the sun, the great center of radio-activity for our world system. The sun is also the great center of gravitational force for the group of planets of which the earth is one.

All the work of this planet is actually the transformation of energy radiated from the solar mainspring

## THE TREE OF LIFE 7

of our world system. And, after sun-power has passed through various transformations, it finally becomes heat. Orthodox science says this heat is dissipated into space.

Scientists who accept this theory expect a time to come when all the energy available to our world system will have been completely diffused. They even carry the notion a step further, and write of the ultimate cessation of all activity throughout the universe. What they do not realize is that their conclusions are drawn from a consideration of only half what is going on.

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## THE TREE OF LIFE 7

more, in its relation to ourselves. The number 1 represents the first principle, and the *ruling* principle, of our own lives. It designates the inner Center, whose potencies we discover every time we formulate a definite intention. Furthermore, one of the primary declarations of Ageless Wisdom is that [no intention a human being is able to frame definitely is beyond his power to bring into manifestation as an actual part of his environment.]

To formulate an intention is to discover a power already resident in the *Central Self*. Because that *Central Self* is actually the Universal Center, and not just the personal ego, it is the focal point of all powers now known to us, the focal point of powers once known to past civilizations, but forgotten by all save a few highly advanced human beings in our time, and the focal point, finally, of powers yet undiscovered, except by those who have gone far beyond the limitations of ordinary *genus homo sapiens*.

This must needs be, because the *Central Self* is the *Point* on which all potencies of the Infinite converge. To this *Point* Qabalists

## THE TREE OF LIFE 7

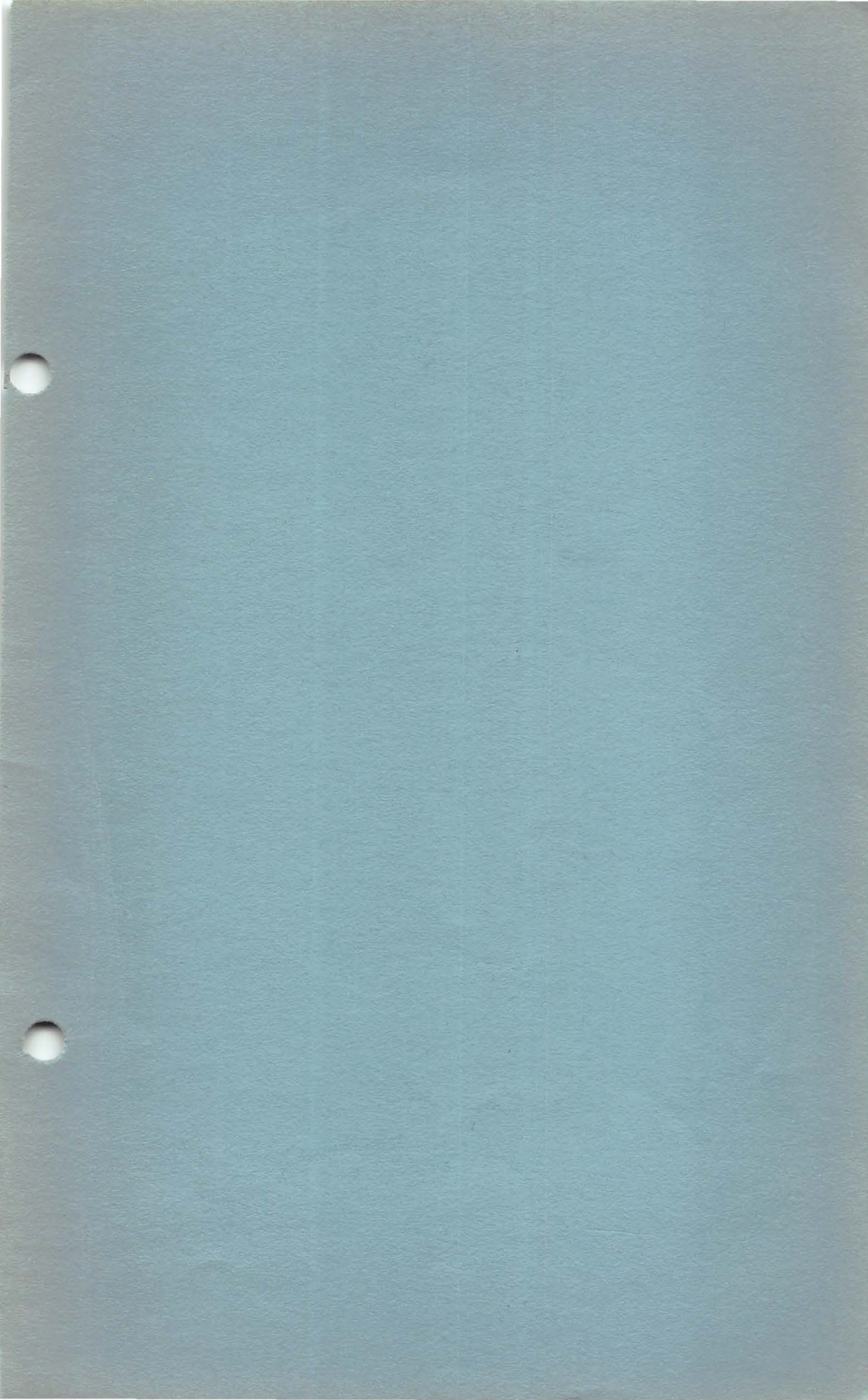
assign the highest of the Hebrew Divine Names--*Eheyeh*, recorded in Exodus 6:14. The Authorized Version translates it "I AM," but so many have been recent profanations of this august title that we almost hesitate to use it.

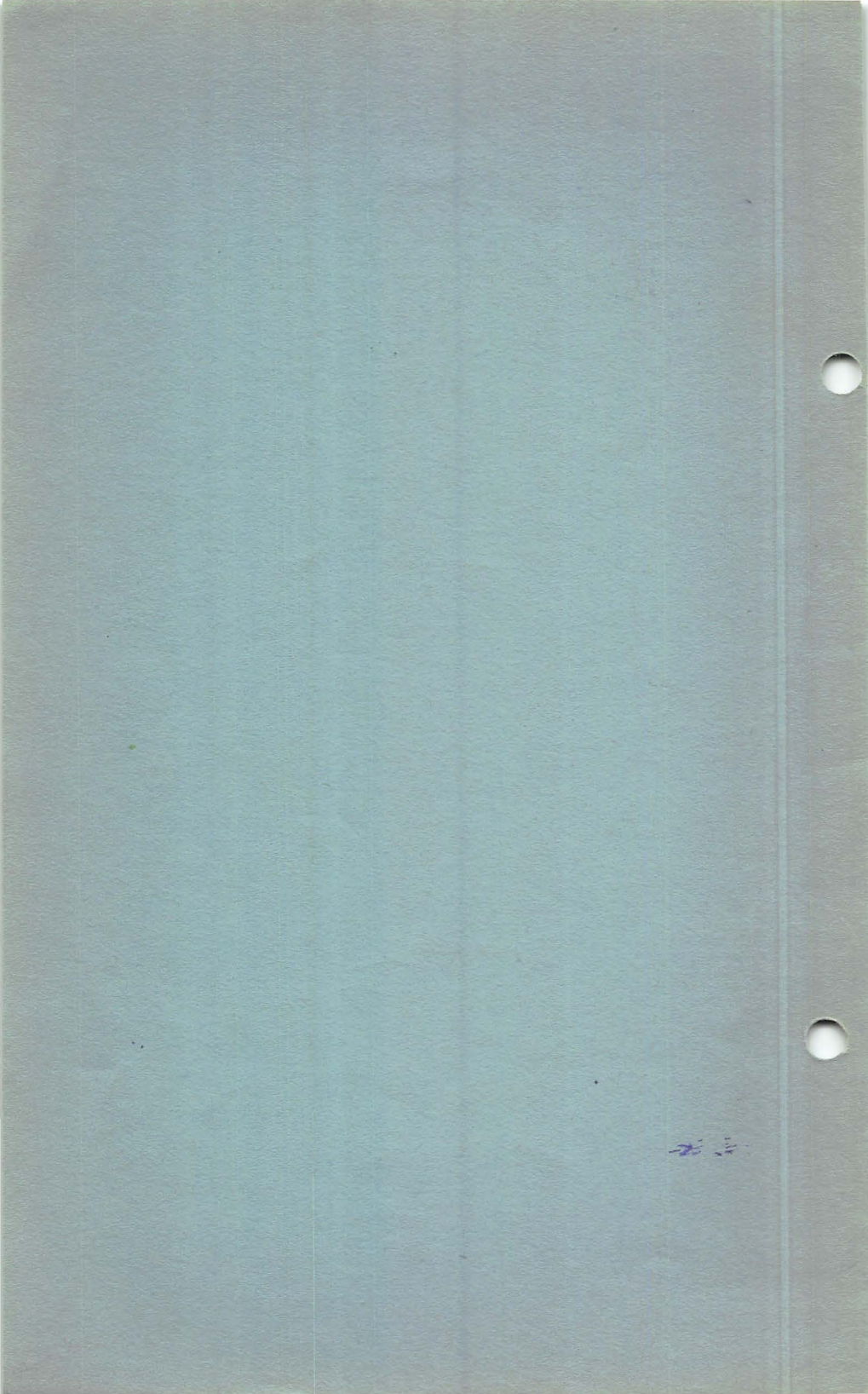
*Eheyeh*, is the Great Affirmative, the primary declaration of Pure Being, unqualified by any predicate. Just what this Being is, in Itself, we do not venture to say.

True philosophy, true religion, true occultism, true mysticism and true science all meet at this highest point on the Tree of Life. Science appears to deal with forces outside us, but the purpose of science is always to give us correct measurements of forces which are actually *inside* us.

No law of nature is alien to man. Nothing we study in our laboratories is excluded from the make-up of man. No law of nature is imposed upon man from outside. All are laws of man's own being. We look outside to find what is in ourselves. We look inside to find powers which enable us to make more satisfactory arrangements of conditions outside.









## KETHER

The CENTRAL POINT is the center of a sphere of whirling motion of limitless light condensed and set in motion by the contraction of the limitless light upon a center within itself.

All things are possible to this Central Point.

## TREE OF LIFE

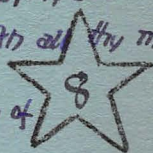
The purpose of human personality is to act as an agency, whereby the Central Self may bring into manifestation powers which can be expressed in no other way than thru a human personality.

True occultism, mysticism, religion and science are intended to fulfill the high destiny of man, and this destiny is complete control of every environmental condition.

The law of laws is the law of increase. Gen. 1:27 Be fruitful and multiply, and replenish the earth and subdue: and have dominion over, the <sup>fish of the sea</sup> fowl of the air, and over every living creature.

It means the same as "Thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind."

We do not love God if we refuse the responsibility of dominion.





## THE TREE OF LIFE

### LESSON EIGHT

THE PRIMARY *Central Point* is a condensation of the Limitless Light. It is the core of a sphere of whirling motion, and this motion is set up by the contraction of the Limitless Light upon a center within Itself. This *Central Point* is the Infinite Potential, to which all things are possible. Hence, in *The Pattern on the Trestleboard*, the purpose of human existence is thus defined: I AM, a Center of expression, for the Primal Will-to-Good, which eternally creates and sustains the universe.

Here we have altered the punctuation, in order to emphasize one aspect of the meaning. The purpose of human personality is not primarily to satisfy the wishes of the personal ego. [It is to act as an agency, whereby the *Central Self* may bring into manifestation powers which can be expressed in no other way than through the instrumentality of human personality.]



## THE TREE OF LIFE 8

Human personality is a tool which the Universal Life has made for Itself. When we understand this truth and act upon it, we experience as a consequence the satisfaction of every personal requirement for a complete and happy life. Hence true mysticism, true occultism, true religion and true science are all one and the same in purpose. They are intended to fulfil the high destiny of man, and this destiny is complete control of every environmental condition.

Religion which deprives us of any legitimate personal satisfaction or joy is not true religion. Mysticism and occultism which begin with the notion that this world is a pretty poor sort of place, full of terrors and evils from which we should seek to escape, are so many counterfeits of true mysticism and occultism. Science which belittles man, to make him a victim of a series of cosmic accidents, is not science at all.

The last letter of the Hebrew alphabet, representing the *end* or *goal* of the cosmic order, is symbolized by a Tarot Key which pictures the world as a dance of life. To be

## THE TREE OF LIFE 8

sure, the old form of the letter this Key illustrates was a cross, but it was a cross of liberation. We still use it in our arithmetic, as the plus sign. Accidental or not, this use of the sign reveals a great truth. The law of laws is the law of increase. Thus the first command to man, recorded in the twenty-seventh verse of the first chapter of Genesis, was: "Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living creature."

This is the first and great commandment, and its meaning is revealed by the paraphrase: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." These are not two commandments. They are two ways of expressing one commandment, which is a primary law of the *Central Self*.

[We do not love God if we refuse the responsibility of dominion.] We must understand more by the command, "Be fruitful and multiply," than the mere increase of the human



## THE TREE OF LIFE 8

*revised*

population of the earth. The command means also that we are to multiply the potencies of our own inner lives. We are to leave the world with more evidences of human dominion than it exhibited when we entered it. We are to bring *all* the forces of this earth under man's intelligent direction; and the principle we use in doing this is what is represented by the number 1.

The aim of occult science and practice is to put this principle into full operation. To do so with the least possible fumbling and uncertainty is one reason for our study of the Tree of Life.

Besides what is discussed in this lesson, you should make yourself thoroughly familiar with the names for 1 which you will find in the last part of the lesson. These names are scattered through the ancient texts of Qabalah. To think through their meanings, and begin some sort of record of their correspondences to numbers, should now become part of your work.

An excellent way to keep this record is to write the number in the

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upper righthand corner of a 3 x 5 filing card. If you learn how to write the Hebrew letters, you can put the words and phrases at the righthand side of the lines on the card, with the English translations beginning from the lefthand side, as shown below:

7th prime no. 13

Bundle, bunch; band, company	אנרה ANRH
Love	אהבה AHBH
Unity; one; alone (Deut. 6:4)	אחד אחד ACHD-ACHD
Bohu; emptiness, chaos, void (Genesis 1:2)	בהו BHV
Healing, health (Prov. 17:22)	נהה GHH
Valley	'ג' GI

Some numbers call for many more words and phrases than are given in the foregoing example. Furthermore, if you carry your work in Gematria far enough to include Greek and Latin words and phrases, it will be a good plan to have separate cards for these, but numbered like those you use for Hebrew. Our own card-index dictionary of Gematria has cards for thousands of numbers, with corresponding words and phrases in Hebrew, Greek and Latin, together with



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extra cards recording the geometrical, symbolic and other meanings of many important numbers. All the prime numbers are indicated, and the prime factors of other numbers are shown as follows:

(13 x 29) 377

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The sinew that shrank  
(Genesis 32:33)

נִיד הַנֶּשֶׁה

Be still and know  
(Psalm 46:10)

וְדַע וְיָדַע הַרְפוּ וְדַעוּ

The frame of a city  
(Ezekiel 40:3)

מִכְנֵה עִיר

Seven

שִׁבְעָה SHN OH

Samuel ("God hath heard")

שְׁמוּאֵל SHM VAL

Whenever it is possible to cite the place where a particular word occurs in the Hebrew, Greek or Latin text of the Bible, or in an occult text, it is well to make note of it in parenthesis, as in the foregoing examples.

The best way to begin such a dictionary is to collect words and phrases from our lessons, as you come upon them. Inexpensive boxes which hold about four hundred fling-cards are available in most stationery shops.

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Such a dictionary will never be complete, and no two students will make precisely identical collections of words and phrases. Yet the farther you go in your studies, the more valuable will you find such a grouping together of significant words, phrases and numbers.

Among the more important names for the number 1 are:

נקודה פשוטה (559), *nequdah peshutah*, the Simple, or Smooth, Point;

נקודה ראשונה (721), *nequdah rashunah*, the First, or Primordial, Point;

תת זל (800 plus 37:837), *Tayth Zal*, the Profuse Giver;

רישא חוורה (736), *Resha Chavvurah*, the White Head;

אור פנימי (397), *Aur Peneemee*, Inner Light;

אריך אנפין (422 or 1552, if final Kaph and final Nun be reckoned as 500 and 700, respectively), *Arik Anpin*, the Greater Countenance, or Macroprosopus;

הוא (12), *Hu* or *Hoa*, the Hebrew personal pronoun, "He," as a Divine Name.



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To Kether is attributed also the upper tip of the letter Yod (י), when that letter is taken as the initial of the Divine Name יהוה, Jehovah. Thus, among other meanings of the Hermit in Tarot, we must understand that the light in his lantern is a symbol of the concentration of אֵין סוּף אֹר, Ain Suph Aur, the Limitless Light, in Kether.

The numbers in parenthesis, in the list of names of Kether, are the numeral values of the words. To them we may add that יְחִידָה, Yekhidah, is 37; אֶהְיֶה, Eheyeh, is 21; and כֶּתֶר, Kether, is 620.

Note that the number of Yekhidah is also the number of degrees in the angle formed by the lines constituting the base and the hypotenuse of a Pythagorean triangle. Again, the number of Eheyeh, 21, is the extension of 6, or sum of the numbers from 0 to 6 inclusive. Observe also that the number of Kether, 620, is composed of symbols representing the Limitless Light (0), the Sephirah Chokmah (2), and the Sephirah Tiphareth (6), so that it displays, in addition to the characteristic sym-

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bolts of the name  $\text{אבן}$  (2 and 6), the numbers of the two Sephiroth, Chokmah and Tiphareth, which Qabalists designate as Ab, Father (Chokmah), and Ben, Son (Tiphareth). You are already familiar with these two, and with their combination in the mystical word  $\text{אבן}$ , *ehben*, Stone, which is so important in practical occultism, particularly in alchemy.

In the Queen Scale of color, used in the B.O.T.A. healing work with color and sound, Kether is White Brilliance. It has no tonal correspondence, but is utilized for the purpose of invoking a current of energy for the work of healing.

The Gematria of the names for the number 1 is as follows:

12.

$\text{הוּ}$ , *Hu* or *Hoa*, the Hebrew third person singular pronoun "He." Also the name of a deity worshipped by the Druids.

$\text{דָּג}$ , *dagah*, (as noun) a fish (fem.) As a verb: to move rapidly, to spawn, to become numerous, to multiply. Note the combination of the idea of rapid movement with that of the production of seed, or spawn.



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11, *vav*, nail, hook, pin. Something to support something else which hangs from it. Name of the sixth Hebrew letter. The association of the letter *Vav* with the sixth Sefirah is a hint that the seed of the sixth Sefirah is pre-existent in Kether, the first.

21.

אֶהְיֶה, *Eheyeh*, Existence, Being. In the English of Exodus 3:15, this word is translated "I AM."

רֵא, *khesev*, vision, form, appearance. An Aramaic noun, used in Dan. 4:17, Dan. 7:7, and Dan. 7:20. In relation to Kether, it intimates that whatever *appears*, illusory as the appearance may be, and however men may misinterpret it, is actually a manifestation of the real presence of Kether.

יהו, *Yeho* (sometimes *Yaho*), the Divine Name which *The Book of Formation* (*Sepher Yetzirah*) mentions in connection with the six directions of space, sealed by the six permutations of its three letters. In connection with Kether, this name intimates that in the *Central Point* are condensed or concentrated the

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potencies of all six directions. It has also connection with the ancient Greek mystery-name, **IAO**.

37.

**יְחִידָה**, *Yekhidah*, alone, solitary, indivisible. *Yekhidah*, the only **SELF**, of which all "selves," or Egos, are reflections or rays. To it belongs the name **אֶהְיֶה**, *Eheyeh*. It is the "I AM," or *Macroprosopus*, the Great Countenance, as distinguished from the Ego, which is its ray or reflection. The Ego is seated in *Microprosopus*, the Lesser Countenance, which is in *Tiphareth*, the sixth *Sephirah*.

Note that the number 37 is the sum of the squares of 1 and 6, or 1 plus 36, so that its basic numeral properties are a combination of the powers of 1, or *Kether*, with those of 6, or *Tiphareth*.

**זֶלָה**, *zwl*, from a root meaning "to twist." Sometimes used as a noun to designate the human body (as being rolled together). In 2 Kings 24:15, and Psalm 73:4, it is translated "strength," or "might."

**אֵלָה**, *alah* (compare the Arabic



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Allah), a form of an Aramaic name of God.

לֵּו, *aluv*, and *iluv*. As a particle, this Aramaic word may be translated "lo, behold." Thus it is linked with the idea suggested by לֵּו, *khesev*, one of the words listed under the number 21. As a conjunction, לֵּו means "if," suggesting conditional existence. The Rabbinical writers employed לֵּו to convey the idea expressed by the English pronoun *these*, signifying the multiplicity of objects presented to the mind whenever it attends to the various phases of conditional existence.

בָּלָה, *balah*, a primitive Hebrew root meaning "to palpitate," hence, "to trouble," as when we say, "The waters were troubled." From this basic idea are derived two opposite meanings: 1. to wear out, to decay; 2. to spend time; to be prolonged; to use; to enjoy.

*mul* גָּדַל, *gadal*, a primitive root, which, like לֵּו, signifies primarily "to twist." It has a great variety of meanings as a verb, depending on the context; but, like לֵּו,

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these meanings always imply power, and also size and weight. This idea of magnitude is more definitely expressed by the feminine noun גְּדוּלָה, *Gedulah*, usually translated "magnificence." *Gedulah* is one of the names of the fourth Sefirah.

אֵבֶל, *abel*, to breather, to evaporate (so employed in the *Talmud*); to be empty, to be in vain. As a noun, אֵבֶל is repeated again and again by the writer of *Ecclesiaster*, to signify "nothing, emptiness, vanity." As a proper noun, אֵבֶל is the name of Adam's second son, Abel.

ה, ל, ר, ט, י, the five letters of the Hebrew alphabet to which are attributed the five senses: ה, sight; ל, hearing; ר, smell; ט, taste; י, touch. Here is a hint that the SELF is a focus for what the Hindus call *Tattvas*, or subtle principles of sensation.

זֶל, *zal*, profuse, lavish. An intimation of the wealth of power centered in Kether. Indeed, זֶל זֶל, *Tayth Zal*, has been cited as one name for the first Sefirah.

כְּבוֹדָה, *kebodah*, glorious (Psalm 45:13). The text in which this ap-



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pears says: "The king's daughter is all-glorious within," and Qabalists refer **קבוצה** more particularly to the tenth Sephirah, Malkuth, which is sometimes called "Bride," and sometimes "Daughter." Yet here we must remember the dictum, "Kether is in Malkuth, and Malkuth is in Kether, but after another manner." This is akin to the Hermetic axiom: "That which is above is as that which is below, and that which is below is as that which is above."

The root meaning of **קבוצה**, *kabodah*, is ponderability or weight, i.e., that which is manifest as gravitation. Here is a clue to a great secret of practical occultism. Einstein comes near it in his theory of the relation of gravitation to energy. This is the basis of the spectacular work that has been done in nuclear fission.

**להט**, *lahat*, a blaze or flame; also, magic or enchantment. Readers who seek more light here will do well to lay out Keys 11, 4 and 8 as Tarot commentary on the word. The same treatment of **קבוצה**, with Keys 10, 1, 5, 3, 4, should also prove valuable for evoking from within (and from

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above) what your real SELF already knows, concerning the great secret we have mentioned.

17, laz, division of force. The same letters as those of 71. Thus 17 is the sequence of Keys 11 and 6, while 71 is the sequence 6, 11. *zal*

Time was when we believed it necessary to persuade students to learn Gematria. That time has passed. So we shall add nothing to the reasons given elsewhere for studying the technical aspects of Qabalah. It is a simple truth that nobody who neglects this part of the work ever does participate in the greater mysteries, or ever does exercise the more wonderful powers.

This is a word to the wise. Well we know that those only who are essentially wise will act on it. The others will go on wondering why they don't get more impressive practical results from their occult studies!









# NO 1 - KETHER

#4, Hod - ite - 12 N TIT  
 12 { Dagah - n. fish - v. to move rapidly, to spawn  
 to become numerous, to multiply TIT  
 Vav TT, nail, hook, pin - 12

21 { Eheyeh TIT TIT - Existence, Being - I AM  
 Kheser TIT TIT - vision, form, appearance  
 Yeha - TIT TIT - potencies of 6 directions - 180

TIT TIT Yekidah - alone, solitary, indivisible - I AM  
 Great Countenance

TIT TIT - uwl - to twist - strength or might

TIT TIT - alah - Allah, God

TIT TIT aluw, iluw - to, behold as conj. if also as the

TIT TIT balah - to palpitate, to trouble

1) to wear out to decay (2) to spend time to us  
 to enjoy - to prolonged

TIT TIT gadal - root - to twist v. power-size-weight

TIT TIT Abel - to breather - to evaporate - to be empty - to be  
 in vain. n. nothing, emptiness, vanity ABEL Cain

TIT TIT zal - profuse lavish

TIT TIT TIT - kebadah - glorious - ponderability-weight-gravitation  
 root manifest

TIT TIT - lahot - blaze, flame

TIT TIT - laz - division of force



# TREE OF LIFE

## WISDOM - 2

"WISDOM IS the principal thing; therefore get wisdom."  
Prov. 4:7

first - נִשְׂכָּח, rashith

Kether is first activity, beginning of manifestation

חֻקְמַח נִשְׂכָּח - first expression or emanation

Chokmah NO. 2. primary expression from which all others are developed

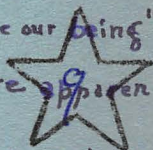
Chokmah is said to correspond to first "INSTIT" but Kether is actually upper point of "and Chokmah the development of this point."

Chokmah wisdom is between paths 11 and 12 Aleph and Beth

Aleph אָלֶפֶת is reversal of אָלֶפֶת Pehleh, wonderful. i. Aleph is a mirror of force of Kether or a reflection of Kether

Existence is only apparent. Only He exists all else is inside He. "In Him we live and move and have our being"

Aleph is really unconsciousness as no things are apparent at this point.



The Fool has consciousness beyond the limits of our present self-consciousness in what we call unconsciousness

Aleph is PURE SPIRIT, the LIFE BREATH, the working power and substance of the entire universe.

Lamed - action wherever potencies of Life-power become actualities and experience - or god - incites or to action

to teach, to instruct - gains in experience and therefore knowledge but has no ignorance



# THE TREE

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## THE TREE OF LIFE

### LESSON NINE

#### THE PRINCIPAL THING.

"WISDOM IS the principal thing; therefore get wisdom."--Prov. 4:7.

So the Authorized Version, A better rendering of the original is: "Wisdom first; get wisdom." The word translated "first" is ראשית, *rashith*, concerning which you have already had some instruction, in connection with the beginning of whirling motion.

Here we have an example of a fine distinction, made often by Qabalists. Kether is the primary, or first, activity of the Life-power itself, and Kether is the beginning of all manifestation. Yet Wisdom, or חכמה, *Chokmah*, which is the aspect of manifestation we are about to study, is regarded as being the first expression, and, as such, is *Rashith* or First, with respect to all succeeding emanations.

Wisdom, therefore, though it is symbolized by the number 2, and is one of the names for that number, has other designations indicating that the number 2 is the primary



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expression from which all others are developed.

In Qabalah, this Sephirah Chokmah is said to correspond to Yod (י'), the first letter of יוד י'; but you will remember that the upper point of Yod is referred to Kether, the number 1. From that point, in writing a Yod, the formation of the letter begins. The body of the letter is the development of this First Point, but that development is a consequence, an elaboration, which is really secondary.

Again, Kether is a concentration of the Limitless Light, preceding the manifestation of any letter of the alphabet; but on the Tree of Life the number 2, or Chokmah, is at the end of the eleventh path, or canal, which is attributed to the letter Aleph. Chokmah therefore follows Aleph, in the order diagrammed on the Tree, but at the same time Chokmah precedes Beth. In Tarot, therefore, the "place" of Wisdom is logically *between* Aleph and Beth, or between the Fool and the Magician.

We begin our study, therefore, with the letter Aleph. In this connection, you will do well to review all that has been said in *TAROT*

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**FUNDAMENTALS**, and elsewhere in the B.O.T.A. instruction, concerning the meanings of this letter.

First, observe that the name of the letter, אָלֶף, is the reversal of the adjective נִשְׁתָּה, *pehleh*, "wonderful," used to describe Kether. It is as if the letters were reflected in a mirror, and this idea is exactly what should be expressed, because the current of influence flowing down through the path of Aleph is a reversal of the contracting spiral which condenses the Limitless Light into the First Point, or Kether. Furthermore, the activity represented by Aleph is one whereby the One reflects Itself to Itself, and so produces the number Two. This reflection has been symbolized as a mirroring, wherever wise men have sought for an image to express the idea that Wisdom is the Life-power's own perception of what It is, in Itself.

At the stage of manifestation we are considering, no forms have been brought into apparent existence. We are careful to say "apparent existence," because, in truth, there is only *One Existence*. For the Limitless Light, since it is infinite, there can be no *outside*. Whatever comes into manifestation as a conse-



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quence of the Life-power's activity should never be thought of as existing, because to exist is, literally, "to stand out."

All manifestation is *within* the frame of Infinity. The field of the Life-power's operation is inside the Being of the Life-power. Hence, no matter how big the universe may be, it is never outside, but always inside. The Limitless Light surrounds all creation. That Light therefore stands outside what it makes manifest. "In Him we live, and move, and have our being." Therefore "He" is the only Being to Whom belongs exclusively the notion of existence. The existence of the universe is only *apparent*.

When the mode of consciousness corresponding to Aleph begins to be active, not even this apparent existence has reached the stage where distinguishable objects are perceptible. There are no things of which to be conscious. Hence this mode of consciousness may rightly be termed "consciousness of nothing," and because, from our human point of view, to be conscious of nothing is the same as to be unconscious, Aleph is pictured in Tarot as the Fool, and the number of this Key is Zero.

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Up in the corner of the picture, however, is a white sun, symbolizing Kether, the White Brilliance, and the entire purport of the design has to do with an outgoing activity. The Fool is, in a measure, a symbol of attention, because he gazes toward a height he expects to reach. Yet he really sees that height in his mind's eye only, and pictures the idea that what appears to us to be unconsciousness is actually a mode of consciousness which transcends the limits of our present self-consciousness.

Analysis of the word  $\aleph$ , Aleph, shows that this path on the Tree of Life is primarily one of pure spiritual activity, since the single letter  $\aleph$ , in the esoteric interpretation of the alphabet, stands for the Life-Breath, or Pure Spirit. This is the primary energy, of which other forms of energy and force are specializations. It is really the substance, as well as the working power, of the entire universe.

The second letter of  $\aleph$  is  $\lambda$ , Lamed, which represents action, whereby the potencies of the Life-power become actualities, and whereby possibility is transformed into experience of definite, measureable



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results. In Hebrew, Lamed means "ox-goad," or that which incites Aleph, the ox, to action.

As a verb, spelt just like the letter-name לָמַד, but pronounced a little differently, *lawmawd*, it signifies "to teach, to instruct." Even God, omniscient as He must be, cannot know anything as an actuality unless that thing is an actuality. What is sometimes called the "fore-knowledge of God," is really no more than an inference from His knowledge of Himself and of His powers. This differs from our inferences in being always absolutely correct. It is like our inferences, however, in being an unrealized mental conclusion. Because the Life-power must be always true to its own nature, not even the Universal Mind can reverse the laws of thought. Omniscience cannot be made to include knowledge of anything, as a thing, prior to the moment when that particular thing has become manifest. Thus there is a true sense in which the Life-power may be said to be gaining experience, and therefore increasing in knowledge. Yet we should remember that this increase in knowledge and gain in experience add nothing to the Life-power's perfectly accurate perception of the truth about

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itself. It would be false to say that what the Life-power gains in experience does anything to correct a state of ignorance preceding that experience.

There is yet another idea represented by Lamed, because this letter is the alphabetical symbol for the zodiacal sign Libra. A pair of scales suggests weighing and measuring. Here we have a hint that all action is a specialization of gravitation, the force we have identified (because its Hebrew name, לָבַד, *kebad*, is also the number 26) with the One Reality named יְהוָה, Jehovah. There is only one force, only one substance, only one active principle, and, when anything occurs, whatever form the occurrence may take is really a veil for the One Reality designated by the Name of Names.

Furthermore, wherever there is action, there is also reaction, so that for every appearance there is, somewhere in the universe, a corresponding disappearance. Thus the balance of the universe is maintained perpetually, and this is the basis of the old Hermetic maxim: "Equilibrium is the basis of the Great Work."

The last letter of Aleph is E, or Peh (פּ), as in פֶּה, being the charac-



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ter employed when Peh comes at the end of a Hebrew word). To it Qabalists assign Mars, the planet of action. The name of the letter signifies "the mouth of man, as organ of speech." Peh is therefore a symbol for the active expression of the *Word*--the Logos, or Creative Thought. It stands for Spirit in action, and even the sound of the letter is an explosive propulsion of breath through the lips. Such verbs as *puff, push, put, place* and *pull* begin with "P," and so do words in more ancient languages whence these verbs are derived. Thus even our common speech preserves the original meaning of the letter.

To Peh, moreover, Qabalists assign the direction North, and the Hebrew name for this means "hidden, dark, unknown." The push of the Life-power is always forward, toward the unknown. Whatever is unknown to us, and therefore likely to excite our fears, is really never anything other than the fundamentally beneficent operation of the One Life-power. In Tarot, therefore, the Fool, illustrating the occult meanings of Aleph, faces toward the North.

So does the Emperor, symbolizing a sign ruled by Mars. Again, in Key 13, a sign ruled by Mars is also

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symbolized, and the river which pictures the power of this watery sign, Scorpio, flows at first from the North, then makes a turn toward the East. Finally, Key 15, the Devil, is a symbol for Capricorn, the sign where Mars is exalted, or raised to its highest power.

This Key is a representation of the paralyzing fear of the unknown, yet it is also a picture of what provides the most fertile field for the exercise of all our powers. It is the pressure of appearances which drives us to try to do something to solve our problems. The challenge of adversity makes us pit our powers against conditions which seem to hold us in bondage. Thus do we prove the worth of the principles we believe in, and purge our minds of the ignorance which is the only fetter. (Notice how the letter "P" dominates this paragraph, together with its softer pronunciation, which corresponds to English "ph" and "F.")

On the Tree of Life, then, the eleventh path, connecting Kether, the first path, to Chokmah, the second, signifies the first outpouring of the spiritual influence (N) from Kether. This influence is the basis for all action whatever, and all



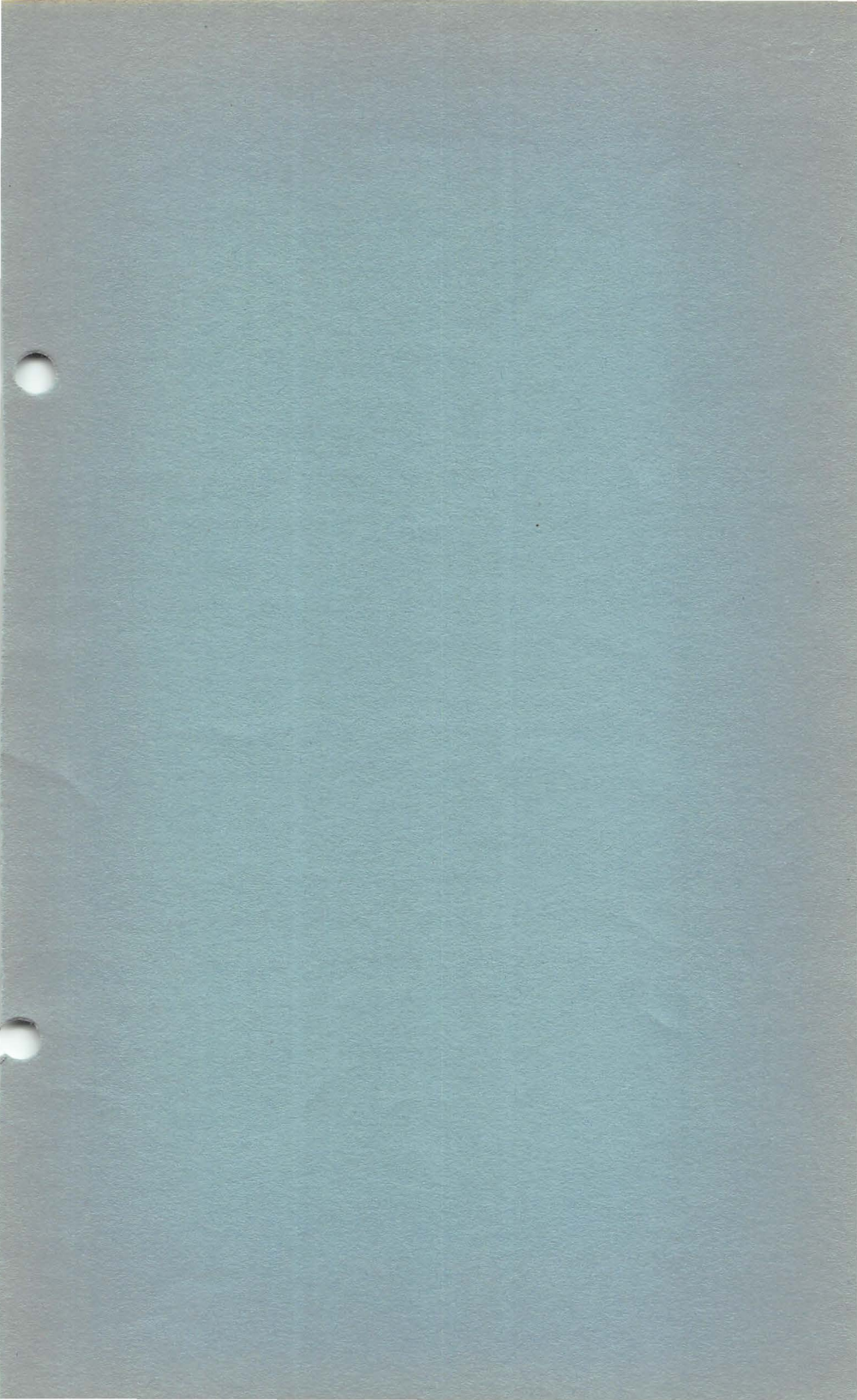
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action brings with it experience, and is also part of the eternal balancing which is the basis of the Great Work (7). This outpouring influence, finally, is a positive expression of the Creative Thought (Δ, or ♀) of the Living Mind which is the Causeless Cause of all manifestation.











⌘ kebad-gravitation also 26 -

↳ named sign for libra - scales - weighing, measuring  
hints all action is a specialization of gravitation

For every action there is a reaction

" " appearance " " disappearance

"Equilibrium is the basis of the Great Work" Hermetic

⌘ final P - ♂ - planet of action.

Peh symbol for active expression of the WORD or LOGOS  
or CREATIVE THOUGHT

⌘ Peh - North - hidden, dark, unknown

Whatever is unknown to us and the cause of our fears is  
actually the beneficent action of the Life-power.

The Fool faces North, also the Emperor, ruled by ♂.

♂, ♂ ruled by ♂, river flows from north to east.

15 - ⌘ - sign where ♂ is exalted, shows appearance as the  
unknown which we fear. This drives us on

11th Path ⌘ ⌘ Aleph signifies first outpouring of the  
spiritual influence, ⌘ ⌘ from Kether - connecting Kether  
and Chokmah

⌘ is the basis of all action -

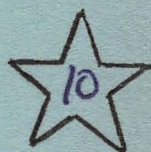
↳ all action brings experience, which is part of the  
eternal balancing which is basis of the Great Work

⌘ is positive expression of Creative Thought of the  
Living Mind which is the Causeless Cause of all creation.

2

# TREE OF LIFE

WISDOM





TREE OF THE



## THE TREE OF LIFE

### LESSON TEN

CHOKMAH, WISDOM, is the consequence of the first outpouring of the Life-power's influence through the path of Aleph. Because Chokmah, in relation to Kether, is secondary, it is symbolized by the number 2.

As the antithesis of 1, 2 represents what is next below 1 in power and importance. Yet since 2 precedes all subsequent numbers, it is regarded as being inferior to 0 and 1 only, but superior to all numbers following 2 in the series.

As second in a series beginning with 1, 2 represents continuation, in the sense of carrying onward, or extending, the initial impulse symbolized by 1. 2 is therefore an emblem of prolongation, or lengthening in time or space. Hence, in the number wisdom of the Pythagoreans, the *line* is represented by 2, as the *point* is represented by 1.

The various associations of ideas connected with 2 through this one word *line*, are so many that the student will profit by looking up *line*, both as noun and as verb, in an unabridged dictionary. Consider all



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the various shades of meaning. Every one has some bearing on the occult significance of 2.

Among them, note that *line* was formerly used to represent a rule, or a standard of conduct, as when the Psalmist says of the heavens that their line is gone out through all the earth. Here the English of the Authorized Version is a literal translation of the Hebrew *lq, kav*, "a cord, a measuring line."

Again, a line represents a boundary, which marks the limit of a field, and separates it from those adjoining. Note here the implication of duality--"*this side of the line, and that side.*"

In yet another sense, the same word is used to designate fortune or lot, as when we speak of "hard lines," or when the Psalmist says, "The lines are fallen unto me in pleasant places." And when we remember that he speaks also of the "line of the heavens" as going through all the earth, we know what line he had in mind. For he, like all the ancient world, believed in astrology, and thought the perfect order made manifest in the heavens is an order which finds expression in the smallest details of human life.

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Knowledge of that order is fundamental in practical occultism. This is by no means the same as to say that belief in astrology, as astrology is now taught and practiced, is essential to man's liberation from the bondage of ignorance. What is essential is that we should understand that all events in the universe, including those of our own lives, are *related*, so that there are links of connection everywhere, and no event occurs by itself.

If we get this clearly in mind, we shall be willing to accept whatever aid we may from practitioners of the various interpretive arts like astrology, for we shall see that nothing whatever happens by chance, that the reign of law is truly universal. Just because we do see this, we shall be protected against the ignorant interpretations which lead the deluded to believe that the judgments of an astrologer announce inevitable decrees of fate. The more we learn concerning the various influences in our environment, the more intelligently may we direct the course of our lives. The more we realize that *all* manifestation is orderly, the less shall we be victims of belief in that bogey, Fate.



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Whenever the Bible speaks about Wisdom, or Chokmah, it means that high level of consciousness which enables us to be participants in, and administrators of, the heavenly order. Here the word "heavenly" is to be taken in no figurative sense. The heavens of the Old Testament are the *skies*, and so are the heavens of the Christian Gnosis.

To enter that "kingdom of the skies," concerning which Jesus had so much to say, is to enter into the spirit of the cosmic order spread before us in the skies. Nor will it escape the notice of the reader who is fortunate enough not to be a victim of the abysmal ignorance of the Bible and its doctrines which appears to be characteristic of this unhappy era, that Jesus himself quoted with approval certain passages from the book of the prophet Daniel, who, though he was a Hebrew, devoutly obedient to every precept of the Mosaic code, had no scruples about accepting the post of chief astrologer to the Babylonian court.

It will be easy to understand, after this, why the second Sephirah is called the Sphere of the Zodiac, or the Sphere of the Fixed Stars. This means that Wisdom, in the Biblical



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and Qabalistic sense, is actually a wisdom which includes knowledge of astronomical relationships, and of the connection between the heavenly order and the affairs of men.

The Hebrew for this name of the number 2 is מַסְלוֹחַ, *masloth*, used of the courses of the stars in Judges 5:20: "The stars in their courses fought against Sisera." The same word is used figuratively in Proverbs 16:17: "The highway (*masloth*) of the upright is to depart from evil."

In the most abstract sense, the influences of the stars are the expression of the Life-power's recognition of its own potencies. The heavenly order is a manifestation of that basic, unknown power we have identified with gravitation, and with the radiant energy of electromagnetism. Because the universe is mental, this radiant energy is actually the energy of spiritual consciousness.

It is, moreover, the energy we call "vital force." Thus we find Qabalists saying that Chokmah is not only the Sphere of the Zodiac, but also the seat of חַיָּה, *chaiah*, the life force of humanity, of animals and of plants. This same life force



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is active even in the mineral kingdom.

There is no separate vital force in the kingdoms of nature. Recently this has been demonstrated abundantly. We do not have to explain how life came to this planet. All speculation on this meaningless question has been made out-of-date by modern scientific reasearch.

The characteristic phenomena whereby we distinguish between *living* and *non-living* matter are not evidences of the action of a special force, peculiar to "animate matter." They are expressed when a certain kind of *structure* is present. When the tiny points of radiant energy which are the building stones of all forms of the Life-power's self-expression are arranged, or *lined up*, in certain patterns, the phenomena we call *vital* are expressed by the form.

There is no fundamental difference between inorganic and organic substances, *other than the arrangement of the atoms and molecules*. Hence there is no special vital force. What lives in us, the energy expressed by all our functions, is the same as the power which shines from suns, and keeps the stars in their courses.

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In the various inorganic phases of manifestation, of which the stars present the most impressive spectacle, what occurs seems to be an expression of mechanical order; but of late, some of our physicists show signs of being willing to abandon the mechanistic theories accepted by their immediate predecessors. More and more, it is becoming evident that better than this mechanical theory is the conception that the universe is a living organism. Materialism still insists on the idea that the universe is a dead mechanism, with here and there a few utterly mysterious "spots of life." Materialism, however, is nothing more than one interpretation of facts learned by scientific research, and it is beginning to be realized that the mechanistic theory of materialists is a faulty interpretation because it does not account for certain facts about which there is no longer any doubt. Ageless Wisdom has always taken account of these facts, and is wholly unequivocal in its doctrine that the All is living consciousness.

Another Qabalistic name for 2 is **IN, Ab**, a word found in one form or another in all the languages of the world. Say it several times, rapid-



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ly, and you will hear yourself saying "papa." "Father," indeed, is its Hebrew meaning.

Notice, moreover, that  $\aleph$  is written with the first and second letters of the alphabet. Numerically, then, it is "the first and the second." So Chokmah is second in the order of the Sephiroth, but it is also the projective principle which expresses itself in all the Sephiroth following it in the series.

Furthermore, there is a technicality of the Literal Qabalah, termed *Notarikon*, meaning "shorthand," whereby the letters in some words are taken as being themselves the initials of other words. For example,  $\aleph$ , *khane*, "grace," is said to represent the words Chokmah Neshethrah, "the Secret Wisdom," i.e., Qabalah. Again, in magical manuscripts, we find often the "name"  $\aleph\aleph\aleph$ , *Agla*. In truth this is not a word at all, but a shorthand combination representing the initials of the sentence:  $\aleph\aleph\aleph$  *le-olahm*  $\aleph\aleph\aleph$ , *Ateh gebur le-olahm Adonai*, "Thine is the power of the aeons, O Lord." The idea of *Notarikon* is well expressed by the trade name SOCONY, shorthand for "Standard Oil Company of New York."

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By Notariqon, the word **אב**, *Ab*, stands for the two words **אִמָּה**, *Aima*, "Mother," and **בֵּן**, *Ben*, "Son." That is to say, in the Father, *Ab*, are present the potencies of the Mother, *Aima*, and of the Son, *Ben*, though in Chokmah, the Father, the potencies are latent and concealed.

As we proceed with this course, we shall learn that this refers to the third and the sixth Sephiroth. The third Sephirah, named Binah, Understanding, is known also as *Aima*, the Mother. The number of Binah is 3, and when we come to it, we shall see how, in occult arithmetic, 3 is latent in 2. Furthermore, the Sephirah named Tiphareth, number 6 on the Tree of Life, is known also as *Ben*, the Son; and we shall find that its number is developed from 3, just as 3 comes forth from 2. When, therefore, Qabalists say **אב**, *Ab*, is a Notariqon for *Aima* and *Ben*, they mean to say that the aspects of the Life-power corresponding to the third and sixth Sephiroth are present in, though unmanifested by, Chokmah.

As *Ab*, the Father, Chokmah is masculine, but Qabalists speak of a Lesser Chokmah which is feminine. The Bible, too, sometimes personifies Chokmah as a woman. This is more



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particularly applicable to the connection between Chokmah and the number 2, which, as a symbol of duplication, otherness and reflection, is not only a number of science, but also pre-eminently the number of woman.

The cosmic Woman is what Hindu philosophers call *Prakriti*. Yet they are careful to say that *Prakriti* is the power of the Self, Purusha, distinguished from that Self by what occurs during a cycle of the Life-power's expression, but *withdrawn* into that Self once more at the end of every cycle.

Qabalists teach the same thing. They also name the number 2 *Kachmah*, a noun meaning literally "The power of What?" spelt with the very same Hebrew letters as Chokmah, differently arranged: כחמה. Note that the re-arrangement consists in reversing the order of the first two letters.

This power, *Kachmah*, is that aspect of the number 2 which receives the influence descending to Chokmah through the path of the letter Aleph. *Kachmah* is the Lesser Chokmah.

The Greater Chokmah is the masculine potency, containing within itself the powers of the Mother and

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the Son, and named Ab, the Father. Note that the letters of  $\text{JN}$  are represented in Tarot by two figures, both apparently masculine, the Fool and the Magician. Actually the Fool is androgyne, and in Tarot, the other two letters of Aleph,  $\text{Z}$  and  $\text{E}$ , represent a woman exercising a masculine function (Justice), and show both a man and a woman falling from a height (Tower).

The Divine Name  $\text{YH}$ , *Jah* or *Yah*, attributed to Chokmah, is also a verbal symbol of this dual potency, masculine and feminine. This is the name whereby Qabalists designate the power which brings the whole Tree of Life into manifestation. We have explained this word in Lesson 4.

The first letter of *Yah*, *Yod*, is the letter of Tetragrammaton which Qabalists assign to Chokmah. The second letter, *Heh*, is represented on the Tree by the third Sephirah. Because Binah is regarded as being the active agency of manifestation, just as in Hindu philosophy the Great Mother, *Prakriti* or *Maya*, is held to be the working power which brings all things into expression, it is written: "Creation took place with the letter *Heh*."

The first letter of *Yah*, therefore, stands for Ab, the Father, and the

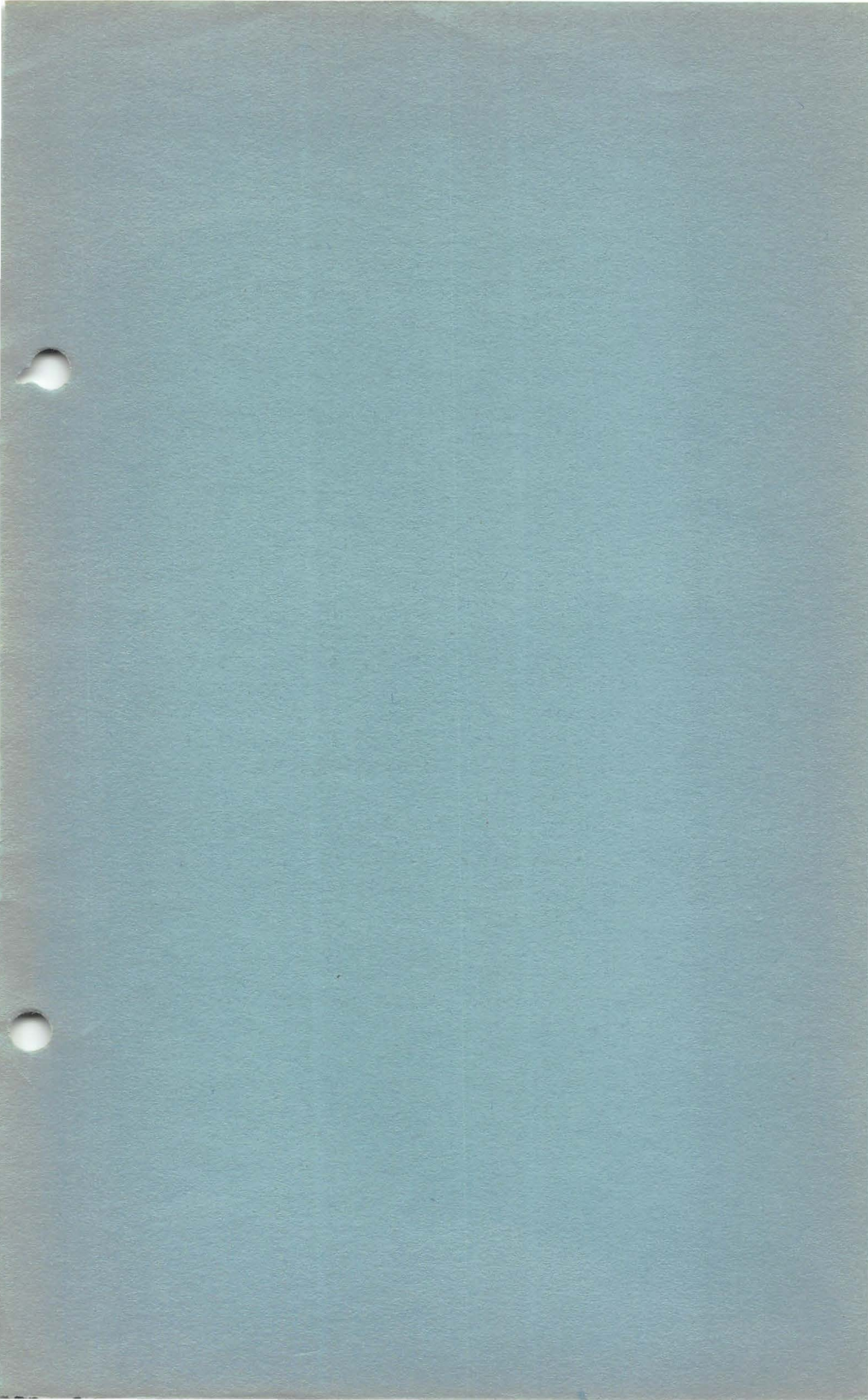


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second letter is a symbol for Aima, the Mother. This word Aima is one of many hints of Hindu influence on Qabalah; for its letters are simply a permutation of those forming the Sanskrit word Maia, or Maya.

The numerical value of Yah is 15, which is the extension of 5, the number of the letter Heh. Thus 15 is a numeral symbol representing the full expression of Aima, the Mother, because Aima is Heh, or 5. This full expression is Tiphareth, the Son, numbered 6, the sum of the digits in 15. 6 is also the second extension from 2, the number of Chokmah. That is, the sum of the numbers 0, 1, and 2 is 3, and this is the extension of Chokmah, which extension is Binah; but the sum of the numbers 0, 1, 2 and 3 is 6, the number of Tiphareth, Ben, the Son.

These intricacies of Qabalah seem difficult because they exercise "mental muscles" nothin in our ordinary ways of thinking calls into play. Keep at them until you begin to get the knack of making your mind-stuff take these unaccustomed forms. After all, you are supposed to manage your mind, and the practical side of your occult study requires you to do so. So persist.

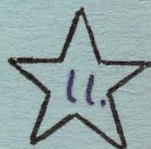






# TREE OF LIFE

WISDOM - Gematria of





THE TREE



## THE TREE OF LIFE

### LESSON ELEVEN

AS THE second path of Wisdom, Chokmah is named the Illuminating Intelligence. Concerning this path, you will find an extended explanation in the course entitled *THE THIRTY-TWO PATHS OF WISDOM.*

At this point in your studies, what is of the greatest importance is to remember that the Illuminating Intelligence is your life force. By means of it you think, speak and act. It is the force expressed in all your conscious activity, and in all your subconscious activity also. Thus the central topic of this lesson has to do with the power whereby all you accomplish is done, on every plane.

What you know as your life force is the seed or germ of all forces in the universe. Whatever force you apply in practical occultism is some phase of this. Whatever form you use, whatever agencies--they are all forms of this. This paper is one form. The typewriter on which this lesson is being written is another. Nothing is known to man which is not a form of his own life force.



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The rotation and revolution of stars and planets is an expression of this same life force. Conversely, all manifestations of your personal vitality are part of, and conditioned by, the cosmic activities you see in the sky. All the activities of the universe are bound up together, and human personality is not in the slightest measure separate from the movement of the whole.

Chokmah, Wisdom, is the perfect self-knowledge which must be possessed by a Limitless Life which is essentially a principle of pure consciousness. The One Life-power knows itself perfectly, knows all its qualities, knows all its possibilities. This knowing is forceful, energetic, dynamic. It is the root of all special expressions of life and consciousness.

Because this root is part of ourselves, we should not measure the power of our life force by past experience, or what we have done with it, nor by our observations of what other human beings have accomplished. Not until we begin to see that our life force is identical with the One Energy which has been able to carry on the entire cosmic activity,

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from the remote beginning of the present cycle right up to this minute, are we in a position to form anything like a right estimate of the tremendous potencies of this mysterious power we so lightly think of as being "our" life force.

Ponder this well. Your life force is *identical* with the power whereby the One Reality knows itself, knows what it can do, knows all the laws of its own operation. The Wisdom which fashioned the world is your life force. By that Wisdom every law of your personal existence was formulated, long before you were born. By that same Wisdom all the laws of the cosmos are, at this moment, being administered. Through you that same Wisdom "takes form in thought and word."

"But what about my silly words, my foolish thoughts, my unwise actions?" To questions like this Ageless Wisdom returns the answer: "Your personality is not yet a completed and perfected vehicle of the Life-power, but is destined to become such a vehicle. While you are as yet unripe fruit on the Tree of Life, there is an apparent distortion of the One Wisdom in much that you think, say and do. Sooner or later, the consequences of the



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thoughts, words and deeds you are calling unwise will ripen you, and will make your vehicle of personality adequate."

Others object that this doctrine of the identity of the personal life force with the Will-Wisdom-Energy which moves the stars in their courses is too presumptuous. This, however, is hasty criticism. No true occultist says: "My life force runs the universe." What he knows is this: "Among the innumerable ways in which the Power that runs the universe finds expression, my life force is one." Think on this, and you will find nothing wrong with the idea, nothing presumptuous.

"Before Abraham was, I AM," said Jesus, referring to Kether-Yekhidah, the *One Self*. "I and the Father are in perfect union," he declared also, because he perceived clearly the identity of his life force with the dynamic energy, Kachmah, or Ab, the Father. Finally, he said: "All that the Father hath is mine."

These great realizations of the Master are for you and me, also, because he said: "The things that I do shall ye do also." He came to these illuminations by practice, by observation, by concentration, by

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meditation. So may we arrive at the same perceptions. So may we know that in giving us its own life, the One Reality has given us the Illuminating Intelligence which, in the B.O.T.A., following the Western Tradition, we call L.V.X., the "Light that lighteth every man."

This L.V.X. comes into manifestation as a consequence of the descent of power from Kether, through the eleventh path of the letter Aleph. This path is named Fiery, or Scintillating, Intelligence. In our lessons on the Thirty-two Paths of Wisdom, it will be more fully explained. Here we need only point out that the name of the path is a clear intimation that the influence which descends through it is radiant energy, which has likewise something to do with breath, because the letter Aleph is said by Qabalists to be the alphabetical symbol for  $\aleph$ , *Ruach*, the universal Life-Breath, or living Spirit.

Qabalists say that whoever possesses this path is in the enjoyment of great dignity, for to possess it is to be face to face with the Cause of Causes.

Since this path of Aleph begins in Kether, the Hidden Intelligence, the force within it is not only an



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occult, veiled power, but, in some measure, it is a *concealing* power, which casts a veil over itself. Thus it is written that the Spirit clothes itself to come down.

Modern science calls the physical aspect of this energy "electricity." Its manifestations have had a dazzling effect on the human mind. Seeing the many ways in which it finds expression, man has difficulty in seeing the One Reality behind the multiplicity of forms.

When one truly "possesses" it the situation is changed. Then, indeed, is one "face to face with the Cause of Causes." An ancient Qabalistic manuscript, detailing the powers of a true magus, says: 'Al-eph, --He beholds God face to face, and converses familiarly with the seven genii who command the entire celestial army.'

The Great Arcanum of practical occultism is hidden in plain sight. Yet none see it until they have eyes to see. To *possess* the eleventh path is to *know* that the All-power is actually the life of every human personality. It is to know that God-power and Man-power are not two, but one. It is to understand why He who called Himself the Son of God even more often described Himself as the Son of Man.

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Look into your mirror. You are facing the Cause of Causes, as that One Reality presents itself to physical sight. Look into the faces of all mankind. *That One Reality is what you really see.* Do you know this? Then, truly, are you in the "enjoyment of great dignity." Then may you certainly "converse familiarly" with the seven genii, for they are the seven differentiations of the cosmic Life-Breath, working through the seven interior stars.

### GEMATRIA OF THE SECOND PATH

73

73 is the value of חכמה, *Chokmah*, and is the number, also, of:

אבִּיקָם, *abikam*, thy father. In Isaiah 51:2 this refers to Abraham, and on this account, some Qabalists refer Chokmah to that patriarch. However, the word אבִּיקָם is also a link between Chokmah and another Qabalistic name for the number 2, which name is אב, *Ab*, Father.

The only gematria for the number 3 is the correspondence between the words אב, *Ab*, father, and בא, *baw*, an adjective meaning "coming, future." What is to be learned from



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this correspondence is that while it is natural for us to think of Ab, the Father, as being the cause of existence, and therefore as being antecedent to what is now part of our present experience, the life force named Ab is also the essential reality which is to find manifestation in every event and condition which, to our limited time-sense, appears to be in the future. Actually, the Eternal is beyond the limitations of past, present and future.

At this point it should be noted that 3, the number of **AN** and **NJ**, is also the number of the letter Gimel, which has yet another correspondence to Chokmah, as you will find in the second paragraph following.

**למל**, as a verb, *gamal*, to bring to an end or limit; to ripen, to become ripe; to give according to desert; to reward, to recompense, to benefit. Consider these meanings of the verb, and you will see that, in our human thinking, they relate to the future, inasmuch as we think of the end, or ripening, of the cosmic process as being something ahead of us in time.

**גמל**, *gimel*, is the name of the third letter of the Hebrew alphabet, symbolized in Tarot by the High

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Priestess. In our Tarot lessons, the various meanings are given full treatment. To them we may add that, in one sense, the scroll of the High Priestess is the record of past events which becomes the basis of future recompense. What is on the scroll therefore corresponds to what Hindu philosophy calls the *Samskaras* or impressions which become the "seeds of Karma." These impressions are the "load" carried by the "camel" on its journey from East, the plane of causation, to West, the plane of manifestation. If you have familiarized yourself with the Cube of Space, you will remember that, as the bottom of the cube, the letter Gimel is the lower plane which links together the eastern and western faces of the cube.

חסה, *hasah*, to seek protection, to take refuge, to trust. To take refuge in Wisdom is the way of the true sage.

יום טוב, *yom tob*, a day of feast; literally, "day of good."

כחמה, *kachmah*. Some reference to this word was made in Lesson 10. In Qabalah, moreover, *Kachmah* is a term used to designate the *power of formation*, or the special activity which is associated with the World



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of Formation, *Yetzirah*, which has many points of correspondence with what, in Theosophical literature, is called the Astral Plane.

As we said in Lesson 10, *Kachmah* means literally, "power or substance (כח) of Mah (מה)," which is to say, "power or substance of What?" For the Hebrew word מה, *Mah*, is an interrogative particle. It implies that *Kachmah* is a power whose essential nature is open to question, or unknown.

Yet not altogether unknown, because מה, *Mah*, is the secret name of the World of Formation; and since its value is 45, Qabalists understand that this unknown power or substance is *Man*, or אדם, *Adam*, which is also 45. What is here expressed to a mind trained in Qabalistic thinking is that, however unknown may be the essential nature of the power at work in formation, it is a power distinctly *human*. The object of quest in occult science is the true nature of *Man*. Thus we shall find, in our lessons dealing with the Great Work, that one of the alchemical adepts writes explicitly that the subject of the alchemical operation is none other than *Adam*.

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### 15

In Lesson 10, we mentioned the Divine name יה, *Yah* or *Jah*, the short form of יהוה, *Jehovah*, used principally in Hebrew poetry. The gematria of its number, 15, includes:

אֲבִיב, *Abib*, the month of Exodus and Passover. Its literal meaning is "blossom," or, "ear (of grain)." As the month of "coming forth" from the symbolic "darkness of Egypt," *Abib* corresponds to *Chokmah*, as the first projection from *Kether*.

אֵיד, *ayd*, misery, distress; vapor, steam.

גִּא'וּוּה, *ga'avah*, elevation, majesty; also, in a bad sense, arrogance, haughtiness.

הוֹד, *Hod*, Splendor, the name of the eighth Sefirah. Observe that on the Tree of Life, *Chokmah* and *Hod* are diametrically opposite.

זוּב, *zub*, to flow (as water), to melt. As a noun, this word designates the menstrual flux of women.

### 23

This is the number of חַיָּה, *Chaiah*, the life force, that part of the constitution of man which is specially attributed to *Chokmah*. This attribution sheds further light on



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what is meant by Kachmah, the power of formation. Observe that the first letter of  $\text{ח'ת}$  is Cheth, meaning "fence," or "field," while the second and third letters spell the Divine Name  $\text{יה}$ , Yah. Thus some Qabalists are of the opinion that the secret meaning of the word is related to the protective power of Chokmah, or to Chokmah as being the primary field of the Life-power's self-limitation, by means of which all subsequent works of formation are made possible. The gematria of  $\text{ח'ת}$  includes:

$\text{ח'ת}$ , desire, hunger, appetite for. It is not difficult to see that this word has to do with all manifestations of the one life force.

$\text{ח'דוה}$ , *khedvah*, gladness, rejoicing, joy.

$\text{ח'וט}$ , *khoot*, to string together, to join. As a noun, *khoot* means a line, a thread, a measuring-tape. The idea here is like that expressed by the Sanskrit noun, *sutratma*, thread-soul. The *sutratma* is a line, or ray, of the Life-power's outflowing influence, which serves as a link of connection between successive incarnations.

$\text{י'הגה}$ , *yehagah*, he meditates. This is one of many hints that the life

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force which serves as the connecting thread from one incarnation to another is actually mental in its essence. God *thinks* the world into being, and the life-force is the activity of His unbroken meditation, continuing throughout the duration of a cosmic cycle.

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The special title of the second Path of Wisdom is the Illuminating Intelligence. "Illuminating" is מְזַהֵיר, *mazahiyir*. It definitely suggests radiance. The gematria includes:

אַהֲרֹן, *Aaron*, "lofty," the name of Moses' brother and spokesman.

חֲדָרִים, *khederim*, secret places (Proverbs 24:4).

אֵין בְּעֵין, *ayin be-ayin*, eye to eye. The Zohar says this means the perception of those who "see" God when they are filled with the Spirit of Wisdom (רוּחַ חֲכָמָה, *Ruach Chokmah*).

Aaron is the Biblical type of such illumined persons, who are the "secret places," the localized, incarnate, human expressions of the Divine Wisdom, seeing "eye to eye" with the One Reality.



This is the number of מסלול, *masloth*, which means literally "highways," or "roads." Qabalists apply it to Chokmah as Sphere of the Fixed Stars, or Sphere of the Zodiac. The gematria includes:

חכמת המדידה, *chakmath ha-medidah*, geometry. The measurement of spatial relations is basic in practical occultism. Thus the old Charges of Freemasonry use the terms *geometry* and *masonry* as synonyms.

מקום ספיר, *maqom-saphir*, place of sapphires (Job 28:6). In the passage cited the phrase translated "the stones of it" is אבנייה, which Qabalists break down into אבן י'ה, *ehben Yah*. As י'ה, *Yah*, is the special Divine Name attributed to Chokmah, and אבן expresses the union of אב, the Father, with בן, the Son, or the union of Chokmah with Tiphareth, אבנייה is a verbal symbol for that union.

Here it should be remembered that because Chokmah is the Sphere of the Fixed Stars, Chokmah is the greater whole which includes the special Sphere of the Sun, Tiphareth, inasmuch as the sun is one of the stars.

Moreover, in Key 4 of Tarot, one main detail of the design is a cubi-

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cal stone, on which the Emperor sits. The Emperor himself may be taken as a symbol for Chokmah, and the six-sided cubical stone stands for Tiphareth, which is the field of human consciousness in which union with the Father is experienced by the Son. Hence the letter Heh, which, on the Tree of Life, is assigned to the path joining Chokmah to Tiphareth, is properly represented by Key 4. Finally, the reduction of 536 to its least number gives 5, the value of the letter Heh.

בֵּית־עֵדֶן, *Beth-Eden*, House of Eden. This is found in Amos 1:5, and is to be understood mystically as a reference to the garden mentioned in the Bible as being the first abode of humanity.

עוֹלָם הַעֲשִׂיָּה, *olahm ha-assiah*, the World of Action,, or what we call the material world. The commentary on this is the statement in Proverbs 3:19: יְהוָה בַּחֲכָמָה יִסַּד אֶרֶץ, *Jehovah be-chokmah yasad eretz*, Jehovah by (or, in) Wisdom hath founded the earth.

What is indicated is that what we think of as the material world has its actual substance, or basis, in the radiant energy of Chokmah. Our personal life force is one form of



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that energy. The physical things surrounding us are other aspects of the same energy.

שִׁיר־יְהוָה, *shiy-r-Jehovah*, Song of Jehovah (2 Chron. 29:27; Psalm 137:4). All manifestation is vibration. The universe is the "Song of Jehovah."

Do not be content with a single reading of this lesson. Full comprehension takes time. Because this whole system of Qabalistic expression is the invention of minds supremely wise, and has developed gradually during the course of many centuries, gematria itself is a most potent means of evoking thought.

Your part is to pay attention to the words, and to consider the links of meaning which bind together the words and phrases in each group. The links are there. Look for them, and you will find them. When you do begin to discover them, you will realize that you are growing in understanding. Flash after flash of insight, leading to practical grasp of principles reserved for the persevering, will be your sure reward.







# TREE OF LIFE

DINAH-3





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## THE TREE OF LIFE

### LESSON TWELVE

THE THIRD point on the Tree of Life is the number 3, named Binah (בִּינָה : 67), Understanding. The English translation is that used in the Bible. In Hebrew, the fundamental meaning of Binah is "the power of separation." It signifies also the mental power to distinguish truth from falsehood, and the power to adapt means to ends. Thus it is the mental activity whereby one thing may be distinguished from another.

Sometimes Binah is translated "Intelligence," but this must not be confused with the term *say-  
kel*, which is the more general term for intelligence, or, more accurately, for consciousness, in the names of the thirty-two paths.

Binah is also occasionally said to be insight. Actually, it is foresight, looking ahead into what, in our minds, is the future, and discerning the consequences of what the true insight, or self-contemplation of the Life-power, finds within the



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depths of Itself, this insight being Wisdom, or Chokmah.

In Qabalah, moreover, Binah is used in a special sense closely akin to what we would mean in English if we defined "understanding" in its literal signification of "what stands under." This special sense is the literal meaning of the English noun "substance," derived from Latin *sub*, under, and *sto*, *stare*, to stand.

For Qabalists, therefore, Binah, the mental power which distinguishes objects of thought one from another, is also the cosmic mental activity which stands under, or supports, the entire manifested universe. Like Hindu philosophy and the doctrines of Hermeticism, Qabalah is emphatic in declaring the universe to be mental, a product of the Life-power's thought. Binah is the mental power which differentiates, which gives form and substance to all things.

Thus Binah is what Thomas Aquinas called the *fnitizing* power. It is what establishes boundaries and limits. By this quality it is in contrast to Chokmah.

Chokmah, as we have seen, is that

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power of the Universal Mind, shared by us, which looks within, toward the center, and discerns the potencies, or possibilities, of Being. Binah is the turning of that inner consciousness outward, into the field of manifestation. In Binah, the movement is away from the center, toward the outer limits of the field.

Remember, all this takes place *within* the Boundless Infinity of the Universal Mind. In truth, there is no "outside." Yet there are two primary kinds of motion: motion toward a center, and motion away from it.

Relatively, therefore, the Center being the initial point of reference, motion away from it in limitless space seems to be motion outward. Such motion is characteristic of the operations of Binah.

Furthermore, it is motion away from the *One* toward the *Many*. Binah is the cause of the manifold appearances of Name and Form which constitute the complex tapestry of apparent existence. Name and Form define, limit, specialize, set boundaries. Hence we see that Binah is rightly termed "The Sphere of Saturn."



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For, in esoteric astrology, Saturn designates the power which condenses energy into substantial, specialized forms.

The invisible whirling force of Pure Consciousness, concentrated at a center by the centripetal, inward-moving spiral which sets up the activity of Kether in the Center of the Boundless Light, begins to cool as it is diffused outward by the opposite spiral. In due course, it becomes visible as the flaming gas of a nebula.

The cooling process continues, and centers more or less solid manifest themselves in the expanse of flaming gas. When these cool off, a world-system of planets and their satellites begins whirling round its central sun.

According to Ageless Wisdom, this is a mental process. The whole universe is mental. All phenomena are mental. The substance of the universe is Mind, having neither beginning nor ending. Form is no more an attribute of the One Mental Substance than are the other qualities which we rejected in our study of the Absolute.

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Weight, temperature, mass, form, color, space and time are effects or appearances of motion, and, initially, that motion is the movement of Mind. The universe is an eternal creation of the One Mind. On the Tree of Life, Binah represents that aspect of the *One* to which may be referred all appearances, whatever they may be.

Therefore does the attribution to Binah of the Sphere of Saturn indicate that the third Sephirah is the aspect of the One Reality presented to our minds when we think of that Reality as bringing about the manifestation of definite, specific appearances. Such appearances seem to be limitations of the One Reality, but they are not what they seem. The semblance of separateness is an illusion.

It is, however, a *useful* illusion. Without it, there would be no distinguishable universe, without it no expression of the limitless potencies of the Life-power. Hence, though Binah corresponds exactly to what, in Hindu philosophy, is named *Maya Shakti*, "illusive power," we prefer the Hebrew noun as a means of



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describing this power to Western minds. In English, the word 'illusion' has a connotation of falsity or deception, and if there is one thing we should grasp, it is that the Life-power, being *Truth* itself, *never* sets out to deceive us.

Error and falsehood are inevitable consequences of the basic law of manifestation, at a certain stage of development. There can be no growth, no progress, unless there be a graded unfoldment from *less* to *more*. Hence it is a logical necessity of the creative process that, in certain stages prior to the complete realization of the intention behind a given cycle of expression, the various centers of expression, because they are uncompleted forms of manifestation, should express incomplete modes of consciousness,

Yet the creative process goes on. It moves from less adequate to more adequate forms of expression. The process, moreover, *goes on in us*. Eventually it comes, in every center of expression, to the point where the instrument of manifestation (in our case, human personality and its personal consciousness) has been

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unfolded to the point where not only are illusions seen for what they really are, but are also understood to be useful, as well as inevitable.

The Universal Mind always understands that differentiation is a useful illusion. Personal minds understand it eventually; and, as soon as they do, the doubts, questionings, discomforts and unhappiness (which are the forms taken by deluded belief in the reality of the various appearances of separateness) vanish from consciousness, and are no longer projected into the seemingly external world of conditions and circumstances.

What you have just read is not intended to be a complete, or even satisfactory, explanation of the problem of "evil." There is no explanation which will settle all the doubts of the merely intellectual consciousness of man. We have simply given a brief outline of what is reported by human beings who have evolved a type of consciousness beyond the limitations of intellect.

Evil and misery cannot be explained away by any form of words which will be acceptable to a deluded



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intellect. Yet there is a way to overcome the delusion. To follow that way as a practice of life is to find the only satisfactory answer to the problem of evil. When we rid ourselves of delusion, the problem of evil vanishes, because that problem is part of the delusion.

The fundamental principle of the method whereby we may be rid of delusion is pictured by the Magician in Tarot. It is a method within the limits of what is possible for any human personality. It requires of us nothing, at first, but the adoption of a mental attitude, but this mental attitude calls for no exercise of belief which will subject us to the authority of a person, a book, a creed, or an organization.

The only indispensable requisite is that we shall be convinced there is a level of consciousness and power higher than our own intellectual level. If we are too egotistical to be able to see this, we have to go on suffering; but, sooner or later, we shall see it, and this is our point of departure from delusion.

This point of departure is represented by the Hebrew letter Beth.

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Its name, 'house,' is a reference to the fact that this higher level of energy and knowledge is actually a human potency--is something dwelling within man, though it seems to be above us. What we aspire to is already ours. It is part of the true nature of man. What we must do is to become so organized as to give this potency actual and adequate expression.

We "house" the higher power, but for most of us, the Unseen Guest is hidden in a secret chamber. Yet there have been men and women, down through the ages, who have realized to the full the potency of this Presence dwelling in the Inner Chamber. Men and women who have recognized this Presence as the true Architect of the building, as Master of the abode, as Ruler of everything in the environment of the house of personality. These men and women have been the seers and saints, the adepts and sages, the prophets and revelators whose doctrine of the *Way out of Delusion* redeems the world.

Concerning the beginning of this *Way Out* as revealed by Tarot Key 1, we shall have more to say in the next lesson.

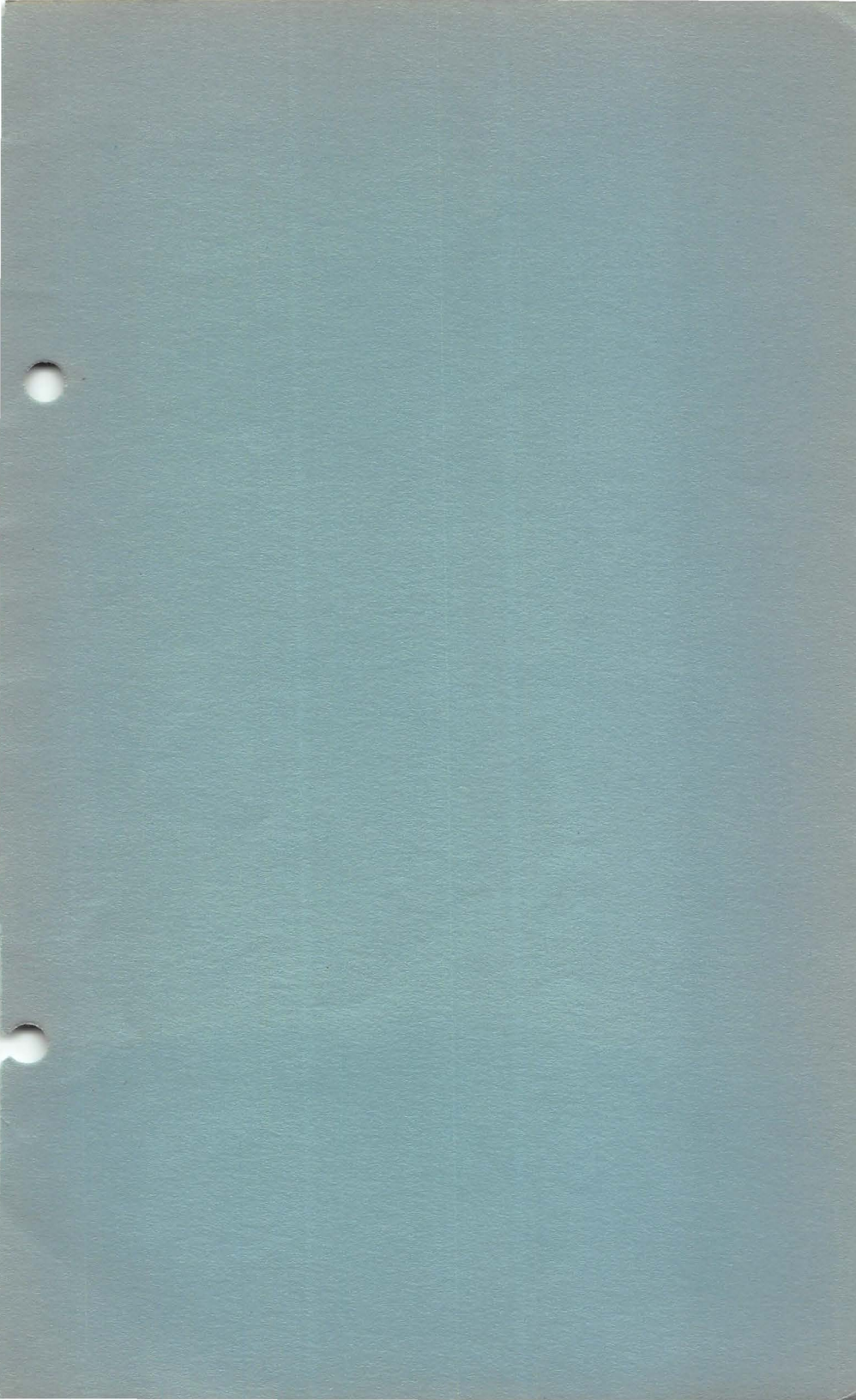
















# TREE OF LIFE

B/NAH - 12th PATH





TREE OF LIFE



## THE TREE OF LIFE

### LESSON THIRTEEN

#### THE GREAT MOTHER (2)

MERE RECOGNITION of the Indwelling Presence mentioned at the conclusion of Lesson Twelve is not enough. "Not everyone that saith unto me, 'Lord! Lord!' shall enter the kingdom." So the second letter of the word Beth, בֵּית, 'House,' is Yod, the "hand."

From your Tarot studies you have learned that the occult significance of Yod has to do with the physiological processes which build the physical house of personality. Thus the Yod in בֵּית reminds us that we must do the Will of the Father, and this means we must *know* the Will. Unless we know it, we cannot do it.

When we put ourselves in an attitude of receptivity to the Master Presence, as shown by the uplifted hand of the Magician, we begin to receive the higher power, and then we must distribute it in work of the right sort. The reception is a reception of light-force, pictured in Key 9 as the radiance streaming from the Hermit's lantern. The Hermit is a symbol of the Master of the House, or of Yekhidah, seated in Kether.



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The path of the letter Beth proceeds from that primary center of Will and Life. Thus the Hermit is represented as an old man, or as the "White Head," standing alone.

The light of his lantern is the force the Magician draws down from above. This light enters the personal field as intuition; and thus we find that Binah, at the lower end of the path of Beth, is said to be Intuition, the essential power of the Divine Soul, *Neshamah*, נשמה.

The number of נשמה is 395, and this number is represented also by *Ha-Shamaim*, שמים, "the heavens." Intuition is really the operation, in the field of personality, of the Causal Intelligence which establishes the whole cosmic order. The mechanical aspects of this order are physically visible to us in the regular movements of the heavenly bodies. From this apparently mechanical regularity man has developed his whole conscious conception of Law. The Order of Nature is the only Kingdom of Heaven. Failure to grasp this truth has made the simple practical doctrine of the New Testament almost useless to the majority of human beings.

Heaven is the realm of causes, and when we understand that this realm of causes is just as truly within us

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as it is over our heads in the sky, we have the key to all the mysteries of the Kingdom of Heaven. If we maintain the attitude of expectant receptivity toward what seems to be above us, we shall come, in time, to know that it is within us, and within all men. As we do so, we shall receive direct intimations of the particular application of principles to the special work which is ours to do, a possibility of the Life-power to express as an externalized, tangible reality. Man is not only the "house" of God, every one of us is also a "hand" of God.

Thus the letter-name **בֵּת**, *Beth*, ends with **ת**, the letter we found central in the word **כֶּתֶר**, *Kether*. Read again what is said of it in Lesson Seven, page 2. Review also whatever you may have concerning this letter and its relation to Key 21. Just here we wish to emphasize the notion that **ת** represents the Administrative Intelligence. That is to say, the power dwelling in the "temple of holiness in the midst," the power at the Center of the house of personality, is the power which administers the whole business of our lives.

According to the Qabalistic description of the Administrative Intelligence, it is the power which



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directs the operations of the seven planets. These planets are the *interior* stars, the seven centers of force within the human body, which control the functions of the entire organism.

When a human being puts every detail of his personal life under the direction of this Central Administrative Principle, he speedily discovers how adequate that power really is. Nothing is impossible to it. No problem is insoluble. More than this, the personal organism itself begins to experience the benefits of the operation of this Central Directing Presence.

Health improves. Understanding deepens. Action becomes efficient. Skill is developed. The consequence is an ever-increasing command over external conditions and circumstances. When the full possibilities of what we are now discussing are realized, the physical organism itself begins to be transformed little by little, until there is developed from the corruptible body of the natural man the incorruptible body of the spiritual man.

This new kind of personal vehicle is physical as well as metaphysical. The transmutation is not by any means limited to the subtler vehicles, though it does effect some

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modification of the etheric and astral bodies. What occurs is that the personal consciousness offers no obstacle to the free operation of the Principle of Embodiment which is located in Binah.

When that principle has unobstructed play in the field of a particular human personality, the effect produced is that the man can make for himself a body suitable for any physical environment whatever, whether here on earth, or elsewhere in the universe. Thus in the system of Rosicrucian Grades, the Grade attributed to Binah is named *Magister Templi*, Master of the Temple. This name refers to the perfect adaptability to any sort of environment which is expressed by a person whose consciousness offers no obstruction to the free working of the cosmic Principle of Embodiment.

Such a consciousness is meant when it is said that the letter Beth represents the twelfth Path on the Tree of Life. This Path is named "Intelligence of Transparency." It will be explained in detail in our course on the Thirty-two Paths of Wisdom. Here, we need only point out that *transparency* is the quality which permits free, unobstructed passage to light. In relation to man's personal self-consciousness,



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this indicates that the highest function of this consciousness is to clear the way for the influx of light from above.

Again, the twelfth Path of Wisdom is said to be "the source of vision in those who behold apparitions." This does not refer to clairvoyant visions only, though it does include them. The "apparitions" are all the various appearances in man's sphere of sensation, whatever may be the plane whereon they are manifested.

The power of sight, considered as a function of consciousness, is an interior power of the observer. So many of our early lessons in seeing have been forgotten that we do not easily realize the fact that vision is not merely an operation of eyes, optic nerves and brain cells, reacting to light. Vision is primarily a mental power. Hence every human being sees in his environment what he has learned to look for. The more perfectly he expresses the spiritual power of vision, derived from the potency of Measuring Intelligence eternally present in the Primal Will, the more truly do the appearances, in his environment correspond to actual reality.

Here we approach the great secret in the picture of the Magician, the

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secret of the transforming and transmuting power of attention. By using attention in acts of concentration, we can see our environment with the eyes of Universal Mind. That Mind knows no affliction. That Mind has no fears. When its pure vision of the Great Work flows down from superconsciousness into our acts of conscious perception, we share its blissful, fearless observation of the wheelings of the various cycles of manifestation.

A true magician does not remodel his world by personal volition. He discovers the truth that the real world does actually correspond to his heart's desire. The real world, as the Universal Mind sees it, is a world in which every activity works toward the expression of freedom. It is a world in which every chain of cause and effect leads to the production of a beautiful result. Your world, the one you are looking at, may or may not, at the present moment, seem to be such a world as this. Yet the appearances of failure, of disease, of inharmony, of lack, or ugliness, of futility, begin to disappear when you learn to express the magical vision.

The transforming vision of an adept in the practice of the Way or Method leading out of delusion,



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enables him to see things as they really are. He builds his house of life in accordance with patterns laid out by the Grand Architect of the Universe. His acts are potent because the power expressed in them is not merely the physical and psychical energy of his own personality, but is actually the physical and psychical energy of the whole universe. The All-Power finds expression in the least of his thoughts, words, and deeds.

The consciousness corresponding to the twelfth Path is the essence of all magical power. It is the path of attention, directing the energy of superconsciousness into specific manifestation in the subconscious level. The latter includes all the forms and forces in man's environment, which begins with his physical body, and extends, without any break in its continuity, down to the field of the mineral kingdom. Magic is the awakened perception of this fact in the cosmic order, combined with action which is in harmony with the perception. When we see the world as it is seen by the true I AM, seated in Kether, we understand what we see, and for us, things actually are as we see them.







# TREE OF LIFE

BINAH - THE GREAT MOTHER

No 3 - Gematria





THE FC 3321



## THE TREE OF LIFE

### LESSON: 14

#### THE GREAT MOTHER (3)

WHAT WE said at the end of the preceding lesson should enable you to understand that Binah represents the level of the Universal Mind's activity which we may term the plane of Universal Subconsciousness. This, in contrast to Chokmah, corresponds to the plane of Universal Self-consciousness, inasmuch as there can be nothing for the consciousness corresponding to Chokmah to be aware of, other than Yekhidah, the cosmic I AM seated in Kether.

Kether itself is what we term Superconsciousness, from which both Self-consciousness (Chokmah) and Subconsciousness (Binah) proceed. Notice here that the path through which Chokmah becomes manifest is that of the letter Aleph, itself corresponding to Superconsciousness, and numbered 1, to remind us that the Fiery Intelligence of that path is one with the Primal Will whence it proceeds.

The path of Beth proceeds from Kether also, but Beth is numbered 2, and the letter, together with all



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its meanings and the Tarot Key which illustrates them, stands for the second aspect of manifestation, the Self-consciousness we have connected with Chokmah.

When the Primal Will has expressed itself, through the path of Aleph, as Chokmah, its next projection of itself is conditioned by what has gone before, and though Superconsciousness does descend through the path of Beth, it takes form as the Self-consciousness pictured by the Magician, and its consequence is the activity of the Universal Subconscious Mind, or Binah.

Binah is the third Path of Wisdom, and by Qabalists is called the Sanctifying Intelligence. To sanctify is to make holy, and thus the fundamental ideas of sanctification are those of purification, and of the bringing of something to its ultimate perfection. To sanctify is to complete. A saint is a human being who has reached a high level of personal perfection, beyond the average attainment of ordinary men and women. One of the marks of a saint is that he or she is able to perform unusual works of power, especially works of healing. Binah, then, is power which makes a human being into a saint. The physical vehicle of a human personality liberated from delusion is truly very different from

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most human bodies. It is charged with subtle forms of energy, just as a magnet may be charged, and retain the charge for a long time.

Two Divine Names are attributed to Binah. The first is  $\text{אלהים}$ , *Elohim*, the masculine plural of a feminine singular. Hebrew grammarians, intent on preserving the idea of the singleness of God, long ago put forward the thought that *Elohim* is a "plural of majesty;" but even in ordinary Hebrew usage, some nouns which, strictly speaking, are plural in form, are used to express a collective singular idea. For example, the letter-name  $\text{מֵם}$ , *Mem*, is such a plural, meaning literally "seas," yet it is also the noun for what we translate in English as "water." Similarly, though the word *Elohim* actually signifies "Creative Powers," it is always translated, as in the first verse of Genesis, by the singular noun "God".

On the other hand, there is abundant evidence throughout the Hebrew scriptures that this same noun is often to be understood in the plural. For example: "And the *Elohim* said, Let us create Adam in our own image." There is, moreover, the well-defined doctrine of the seven Spirits of God, or the sevenfold Life-Breath of the *Elohim*.



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Consequently, this Divine Name, (which is, *par excellence*, the one which stands for the power which brings actual things into manifestation in the world of Name and Form, and is therefore used in the account of the six "days" or periods of creation mentioned in the first chapter of Genesis), is the one most appropriate for Binah. This, because Binah is the power which introduces the appearance of plurality or many-ness, through its operation as the finitizing, specializing agency whereby genera, species and individuals are brought into actual embodiment during a cycle of the life-power's self-expression.

Furthermore, the name Elohim refers particularly to Binah as being **MDN**, *Amah*, the "dark, sterile Mother." This is the primary condition of Binah, considered as the feminine power of specializing and finitizing in itself, prior to the actual manifestation of that power in the production of actual forms.

When Binah is thought of as actually producing forms, she receives the name **MD'N**, *Aima*, a word formed from **MDN** by the insertion of the letter Yod between Mem and the final Aleph. This Yod has a phallic significance, and stands for the power of the masculine Sephirah, Chokmah.

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The Path of Wisdom which carries the influence of Chokmah into Binah is that of the letter Daleth, pictured in Tarot by Key 3; the Empress--a pregnant woman, crowned with the twelve stars which symbolize the influence of Chokmah, Sphere of the Zodiac.

Binah, regarded as being Aima, the Mother of All, then receives the Divine Name יְהוָה אֱלֹהִים Yod-Heh-Vav-Heh Elohim, to show that she is the active agency whereby the inciting and masculine power of Chokmah (corresponding to the name יְהוָה) is made manifest in the work of creation.

The angelic order attributed to Binah is that of the אֲרָלִים, Aralim, or Thrones. Note the relative stability suggested by the name of this angelic order, in contrast to the mobility suggested by the name of the order attributed to Chokmah, אֲפָנִים, Auphanim, the Wheels.

The word בִּינָה, Binah, itself contains a hint of the Qabalistic doctrine concerning Chokmah the Father, Binah the Mother, and Tiphareth the Son. This hint is given in the following passage from *The Lesser Holy Assembly*, one of the books of the Zohar: "Assuredly Yod impregnateh the letter Heh, and produceth a Son, and She herself bringeth him forth. And therefore is it called



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בִּינָה, as if it were a transposition of בֶּן יָהּ, *Ben Yah*, Son of יָהּ (or י, Yod, ה, Heh, and בֶּן, the Son).''

---Lesser Holy Assembly, 228-299.

Again, Binah, as the seat of *Neshamah*, the Divine Soul, is also the source of Intuition, which proceeds from *Neshamah*. Long since, in your Tarot studies, you have learned to associate Intuition with Tarot Key 5, the Hierophant, and this Key is assigned to the path of the letter Vav, proceeding downward from Chokmah to Chesed. Yet the influence in this path descends from superconsciousness, by means of activities which are predominantly subconscious, as we have sufficiently explained in our commentaries on Key 5. In some measure, therefore, the Hierophant may be understood to be a representative of *Neshamah*, the Divine Soul. Furthermore, you should note that Key 5 corresponds to a path on the Tree of Life which does not become active until after Binah has been brought into manifestation by the force proceeding from Chokmah through the path of Daleth, symbolized in Tarot by the Empress. Consider, also, that Taurus, the zodiacal sign corresponding to the Hierophant is ruled by Venus, the planet corresponding to the Empress. It is as if the influence descending from Chokmah after Chokmah has been unit-

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ed to Binah by the path of Daleth, were tinged in some measure by the influence of Binah. Or as if the potency of Chokmah, or Ab, the Supernal Father, were modified by its combination with the potency of Binah, or Aima, the Supernal Mother, subsequent to the union of Chokmah and Binah.

Qabalists call Binah the "Foundation of Primordial Wisdom," because Binah is the basis for the manifestation of the powers of Chokmah, Here it may be noted that Binah, as the number 3, is the root of the number 9, since 9 is  $3 \times 3$ . In the scheme of the Tree of Life, 9 is called Yesod, which is precisely the Hebrew word translated "Foundation" in the first sentence of this paragraph.

Binah is also termed **EMUNAH AMEN**, *Emunah Amen*, and the traditional translation for this is "Creation of Faith." A better, in our opinion, would be "Firmness of Faith," or even "Basis of Faith." The responsiveness of subconsciousness to suggestion is the psychological truth behind this designation. Binah is, so to say, the ground in which the suggestive power of true perception sows the seed of faith. Here it may be well to remind ourselves that mental stability is what



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is implied by the Hebrew noun יְדֵן, so that it has nothing to do with that gullible readiness to believe anything and everything, so often mistaken for true faith. He who is truly faithful is one whose convictions are firmly grounded on experience and reason.

Again, it is written of Binah, "Its roots are יְדֵן, Ameka." In English, "Its roots are thy Mother." This, of course, agrees with the names Ama and Aima. יְדֵן, Ameka, is the word used in the commandment, "Honour thy father (Chokmah) and thy mother (Binah)."

With this in mind, we can understand what Jesus meant by saying: "Call no man thy father upon earth." They imply the correlative statement, "Call no woman thy mother upon earth;" and that some such idea was in the Master's mind is evident from the question recorded in Matt.12:49: "Who is my mother?"

Sooner or later, the idea of earthly parentage has to be eradicated from our minds. Our true "Father" is Chokmah, the One Life-force. Our true Mother is Binah, the source of all embodiment. This is the Mother the commandment bids us honor; nor need anyone fear that he who understands this will be wanting in all due respect for the

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woman who bore him. The better a man understands, and the better he loves the Great Mother, the more will he think of her images on earth, and the profounder will be his affection and regard for all womankind.

In this connection, review what has been said in Lesson 1, pages 14 and 15, concerning the correspondence between **אין**, Ain, the No-Thing, **אמeka**, Ameka, "The Mother," and **בית**, beiten, womb. On the Tree of Life, Binah is sometimes shown as a black circle, and the Tree itself is put against a black background which represents the first veil, of **אין**. The No-Thing and the Great Mother are essentially the same. The roots of Binah are the ideas of the No-Thing as the all-enclosing Parent Source, as the womb whence all manifestation proceeds.

The roots of your Neshamah, the abstract, universal consciousness which is the basis of your personal knowing, are in the No-Thing. You are a particular manifestation in time and space, in the conditions of Name and Form, of *THAT* which has no limits whatever. *THOU ART THAT*.

The Great Mother is the basis of your whole personality. She gave your higher soul its birth, and her functions were reflected in those of



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the physical mother who gave you this terrestrial body. Rest in her, and let her guide you, and her power shall be made manifest even in your flesh as the sanctification and perfection of all that you think, and say, and do, to the end that your life may become a completed manifestation of that Primal Will which takes form in you as the Central Purpose of your personal existence.

### THE NAMES OF THE NUMBER 3

Among the various Qabalistic names for the number 3, and the attributions to the third Sephirah, are the following:

1. *בִּינָה*, *Binah*, Understanding. The value of this word is 67, corresponding to the following:

*זָלַל*, *zalal*, to shake, to tremble, to quake. Here the root-idea is that of vibration, which has a direct bearing on the occult meanings of the third Sephirah.

It applies to this third Sephirah, in the scale of descending influence or involution, as a step downward from the high perfection of Kether. In one sense, the involutionary side of the creative process is a departure from the unalloyed purity of the Absolute. To manifest at all, the Limitless must enter into conditions of apparent restriction.

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This is implied in the root-idea of the Life-power's self-expression. Vibration is alternating activity, and the vibratory pitch of anything represents a certain fixed limit.

𐤌𐤓, *Khanat*, to spice (food); to embalm (a body); to ripen (as fruit, because ripeness, odor and flavor go together). All these shades of meaning apply to Binah, because Understanding is what gives spice to man's experience. Again, Understanding is a preservative, and the third Sephirah has to do with the preservation of a body of wisdom, inherited from the past.

This body of wisdom is what is meant (in the *Fama Fraternitatis*) by the "body" of the Founder of the Order--described as "a fair and worthy body, whole and unconsumed," which was found in a sepulchre designed by its architect to be "a compendium of the whole universe."

Finally, since the third path has to do with the perfecting of human personality, it is related to final mastery of the physical organism. Thus the idea of ripening belongs here.

𐤌𐤓, *Zain*, a weapon or sword. The name of the seventh Hebrew letter, symbolized in Tarot by Key 6, the Lovers. The root-meaning of Zain has to do with discrimination, and



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Understanding is the ripened fruit of discrimination. A more extended discussion of this will be found in a later lesson.

נָגִיד, *nagiyd*, literally, "he who is foremost," or "he who is at the front." A leader, a prince, a prefect (Daniel 9:25). This is also the esoteric Hebrew name for the Rosicrucian Grade of Magister Templi (Master of the Temple), corresponding to Binah.

*Binah* Jesus, the latin spelling of Yeshua. In Christian esotericism this name is applied to the Son, and we have seen (page 5) that in the very word נִגִיד are to be found the letters ג and י, forming יג Ben, the Son.

Nature, nature. In our everyday speech we say, "Mother Nature," and Nature is none other than the Maya-Shakti of Hindu philosophy, the finitizing principle Qabalists name Binah.

(The values of the last two words above are reckoned by the Latin Cabala Simplex, used in many of the later literary productions of the Western branch of the Inner School.)

2. KDN, Ama, the Dark Mother. This is the aspect of Binah corresponding to what is written in the

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first Stanza of Dzyan:

"The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities.

The value of **NDN** is 42, corresponding to the following:

**אלה**, *Eloah* (Job 19:26). Aname of God, from the same root as **אלהים**, *Elohim*, the particular Divine Name assigned to Binah.

**לֵב**, *beliy*, failure, destruction; no, not, without. Since Binah finitizes, the third Sephirah is the seat of the privative, or restrictive power, by means of which separation is brought about. Hence is Binah also the Sphere of Saturn.

**חַיִּי**, *kheled*, The root-meaning of this word appears to be: "What glides swiftly, what is transient." Used as a noun for *life*, it refers to the personal life of man, considered as being fleeting, ephemeral.

Kheled is also a special Qabalistic name for the "earth" of Malkuth the tenth Sephirah. Here we may remind you that there is a very definite relationship between Binah, the Mother, and Malkuth, the Bride. Kheled, in this connection, refers to the world of man, including his terrestrial environment, as being essentially transitory, as undergoing continual change.



## THE TREE OF LIFE: 14

*chaos* (Latin Gematria), a word borrowed by the Romans from the Greeks, for whom it meant "a yawning gulf." In Latin it is associated with the ideas of boundless space and darkness. It designates the confused, formless, primitive mass out of which the universe was made. It is the Great Abyss of Darkness; and because the idea of that darkness is related to Binah, the third Sephirah is colored black in our symbolic scale.

Note that *chaos* is the primitive state of *natura*, mentioned on page 10.

*liber*, a book, a rescript, a decree. All these ideas refer to *natura*, which is the "one, only book" mentioned by Rosicrucians. In Tarot, the Book of Nature is the scroll of the High Priestess.

3. **ND'N**, Aima, the Bright Supernal Mother, fertilized into productivity by the influx of the life-force from Chokmah. Aima is the aspect of Binah symbolized in Tarot by the Empress, which Key is attributed to the path of Daleth, joining Chokmah to Binah.

The value of Aima is 52. Its Gematria includes:

**NDN' NDN**, *aba ve-ama*, Father and Mother. By this Qabalists designate

## THE TREE OF LIFE: 14

the union of Wisdom (aba) and Understanding (ama).

**בהמה**, *behemah*, animal, beast. Applies to the larger quadrupeds, as distinguished from birds and reptiles. Points to Binah as the source of the organic life of the various forms of animal creation below the human level. From these lower forms the human body has been evolved.

**בכל**, *be-kal*, from all, among all, "in all things" (Gen. 24:1). Hence the Binah clause of *The Pattern on the Trestleboard* begins, "Filled with Understanding."

**בן**, *Ben*, Son. This is the special designation of Tiphareth, the sixth Sephirah. Ben (**בן**) is also the name of the "secret nature" of Yetzirah, the formative world, symbolized by the Magician's sword, and by the suit of swords in the minor trumps of Tarot. The sword, being **זין**, *Zain*, is also a symbol for the third Sephirah, because **זין** and **בינה** are numerically equivalent.

*Gratia* (Latin Cabala Simplex), agreeableness, esteem, favor, loveliness, grace. This is the word used in the Latin version of the angel's words to Mary (Luke 1:28: *Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus*, literally, "Hail, full of grace; the Lord



## THE TREE OF LIFE: 14

is with thee; blessed art thou among women." Here is a key to much of the esoteric doctrine of the Gospels.

*sancta* (fem.), sacred, pure, holy. Directly connected with Binah, since the latter is named "Sanctifying Intelligence."

4. ים הקדמוני, *yamm ha-qadmoni*, the Primordial Sea. This name refers to Binah as being the Great Deep, or Abyss of Chaos. It is the deep mentioned in Genesis 1:2, where we read that darkness was on its face.

Its numeral value is 265. This is the more important because it is 5 times 53, and 53 is the value of אבן, *ehben*, STONE, in which are conjoined אב, the Father (Chokmah), and בן, the Son (Tiphareth). The Gematria of 265 includes:

אור היום, *aur ha-khamaw*, light of the sun (Isa. 30:26). Be sure to read the Bible passage here cited. Taken literally, it is preposterous. Yet it has a bearing on certain facts of superphysical experience which are related to Binah.

מחבא רוח, *makhabo-ruach*, a hiding-place from the wind (Isaiah 32:2). In Christian tradition, this passage is understood as a prophecy referring to Jesus Christ. So it does, but the esoteric significance is

## THE TREE OF LIFE: 14

profounder than the exoteric theological doctrine.

The Christ, or Messiah, the Anointed One, is represented by the sixth Sephirah, which is not only **Ben**, the Son, but also **Ish**, the Man. Thus we may understand that **Ish**, in the passage from Isaiah, refers to Tiphareth. On this, see later lessons concerning the sixth Sephirah.

Consider all these names of Binah most carefully! Remember always that what they designate is a power dwelling in yourself. Then shall you grow into deeper and deeper Understanding, and shall find rest in the perfect peace of the Great Mother.



THE 10th OF 1911

Statement of the 10th of 1911

The 10th of 1911 was a day of great interest and activity. The morning was spent in the office, and the afternoon in the field. The day was very busy, and the work was very hard. The results of the day's work were very satisfactory, and the day was a very successful one.

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# TREE OF LIFE

CHESED - ~~THE~~ THE ETERNAL SUPPLY

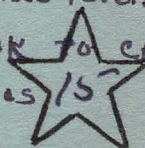
CHESED - eager & earnest desire, ardor, zeal by which one is activated. Kindness, goodwill, compassion, love, pity all derived from notions of zeal toward anyone

GEDULAH - greatness, magnificence, majesty  
taken from <sup>verb</sup> root gadal meaning "to twist" (spiral motion)  
② to grow, to increase in size or power.

4. MEASURING - ARRESTING - RECEPTACULAR - INTELLIGENCE  
idea from root qab - found in 'gibbel (to receive) and  
qabalah - the reception

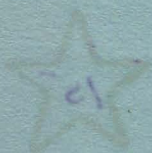
Students of Qabalah - known as Chasidim - distinguished by receptivity to influences from superconscious levels.

Influence opens thru path VAV from CHOKMAH to CHESED  
this changes person into a Chasidim who has  
compassion for all creatures.





FREE OF FEE



## THE TREE OF LIFE

### LESSON FIFTEEN

#### THE ETERNAL SUPPLY (1)

THE FOURTH Sefhirah has two names. That most frequently employed in Qabalistic books is חסד, *Chesed*. Gesenius says: "The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated. Kindness, love, good-will, pity and compassion are the usual meanings, all derived from the notion of zeal towards anyone." Hence the most usual translation of Chesed is *Mercy*, and on this account the Pillar of the Tree of Life in which Chesed is the middle Sefhirah is called the Pillar of Mercy.

The other name for the fourth Sefhirah is גדולה, *Gedulah*, greatness, magnificence, majesty. The root of this noun is a verb, גדל, *gadal*, meaning primarily "to twist," and thus connected with the idea of spiral motion we have encountered before. The secondary meaning of this verb is "to grow, to increase in size or power." It is from this that we derive the notion of the fourth Sefhirah as being a reservoir of limitless power and substance,



## THE TREE OF LIFE: 15

which may be applied to the production of all things needful, both spiritual and material.

Among the Paths of Wisdom, the fourth is thus described: "The fourth path is called the Measuring, Arresting, or Receptacular Intelligence, and it is so called because from thence is the origin of all beneficent powers of the subtle emanations of the most abstract essences, which emanate one from another by the power of the Primordial Emanation." And one commentary says the fourth path is called "Arresting, or Receptacular, because it rises like a boundary to receive the emanations of the higher intelligences which are sent down to it."

Extended commentary on the fourth Path of Wisdom must be reserved for our special series of lessons on the Thirty-two Paths; but here we may note that the adjective translated as "Measuring, Arresting, or Receptacular" is a word derived from the Hebrew root קב, *qab*, which appears also in the verb קבל, *qibbel*, to receive, and in the noun קבלה, *Qabalah*, literally, "The Reception."

Now, amongst the Jews there is a sect of pious students who are devoted to Qabalah, and who enjoy high

## THE TREE OF LIFE: 15

repute as being masters of its practical application. They are known as Chasidim, and this designation is derived from Chesed, the name of the fourth Sephirah. One distinguishing feature of true Chasidim is receptivity to the influx of spiritual power descending from superconscious levels. In this, they personify Chesed as being the "Receptacular Intelligence." Again, true Chasidim are full of lovingkindness and compassion. Members of this sect are often distinguished as healers, and some of them are known as theurgists, or "God-workers," because they can, when sufficient occasion arises, perform what seem to be miracles.

The influx to which Chasidim open themselves is the influx which descends from the second Sephirah, Chokmah, to Chesed, through the path of the letter Vav. (See diagram of the Tree.) When this influence enters into human personality, it assumes characteristics which are the marks of true Chasidim. Chief among them is compassion for all creatures.

There are wonder-workers who are by no means true Chasidim. Psychic powers of one kind or another (known as *Siddhis* in yoga philosophy) may



## THE TREE OF LIFE: 15

be developed and used by persons who are far from being either truly compassionate or truly receptive.

Sometimes the external results produced by the direction of these lower astral forces more or less resemble the miracles wrought by a Master of Compassion. Again, not all visions, nor all psychic perceptions of what purport to be "higher planes, angelic beings", and so on, are what they seem to be, or even what persons deluded by such experiences suppose them to be.

The character of a person who has such experiences is more important than his psychic powers. Compassion is the quality, more than any other, which reveals a genuine member of this advanced Grade of the Inner School, which, in the Rosicrucian system, is named "Exempt Adept." Such a person cannot say an unkind thing, nor do harm to anyone. Furthermore, such a person never displays the least trace of egotism. He knows he does no slightest thing of, or by, himself. Praise or blame do not move him.

Again, a true Chasid remembers the main features of one or more of his past incarnations. This is what is veiled by the ancient declaration

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that he who knows the inner meaning of the path of the letter Vav knows the reason of the past, present, and future. He knows *eternity*, which is the reason, or the cause, of time. Past, present and future are subdivisions made by human intellect, when it considers what is really an eternal *Now*. In the manifestation of the Triumphant and Eternal Intelligence through a human mind, the *Now* is known. While the experience lasts, personal consciousness is completely merged with, or joined to, the Universal Mind. Then the fact of Eternal Being is a direct perception, and that Being is seen to be the cause, or reason, of the reality we ordinarily interpret as past, present and future.

This union of personal with universal consciousness is effected by the functions of three centers in the body: the auditory center in the brain; the Moon center, or pituitary body; the Venus center in the throat. Their combined activity makes possible a higher function of the auditory center than that whereby we hear sounds originating outside our bodies.

Then we become aware of that Voice of the Silence which was heard by Elijah, which called to young Samu-



## THE TREE OF LIFE: 15

el, which spoke through the prophets of Israel, and through the wise men of ancient India whose teachings are termed *Smriti*, "things heard." It is this same Voice to which Jesus referred when he said: "As I hear I judge, and my judgment is just." It was this same Voice which enabled Peter to give the right answer when Jesus asked the disciples: "Whom say ye that I am?"

Furthermore, when Peter made the right answer, Jesus said: "Blessed art thou, Hearing, Son of the Dove." For this is the true meaning of "Simon Bar-jona." The name which Jesus here applied to Peter refers to the nature of the experience which enabled Peter to arrive at a correct solution of the problem posed by the Master's question.

If we remember that the dove is at once the bird of Venus and a symbol for the Holy Spirit, we shall see how apt is this allusion. Moreover, as Tarot students, we know that the influence of Venus, which dominates the zodiacal sign represented by the sixteenth path of the letter Vav, is also the link between Chokmah, the Father, and Binah, the Mother. Thus Key 5 of Tarot, the Hierophant, typifies the union of Wisdom and Understanding. Moreover, this Key is

## THE TREE OF LIFE: 15

often called "The Pope," in allusion to the very incident recorded in the sixteenth chapter of the Gospel according to Matthew.

Nor is this all. The congregation of the merciful, the true Chasidim, is the only true Church, the Interior Church described by Eckhartshausen in *The Cloud upon the Sanctuary*. It is also the only true Rosicrucian Order, the White Lodge, composed of those who are known as "Masters of Compassion."

This inner organization of persons who hear and obey the Inner Voice is the only organization meriting the designation Jesus used when he said: "On this rock I will build my church, and the gates of hell shall not prevail against it." (In passing, it is noteworthy that until St. Paul began preaching to the Gentiles in Asia Minor and Greece, the little flock under St. Peter's direction was actually little more than a group or sect of adherents of Judaism who differed from the rest of Israel in no outstanding particular, except in their belief that in Jesus the Messiah had come. Thus the Church was by no means built upon Peter's ministry alone.)

Note well here that the congregation of the righteous is said to be



## THE TREE OF LIFE 15

triumphant over death and the grave. Moreover, the Greek noun *ekklesia*, translated as "church," means literally, "They who are called out," an assembly brought together for oral instruction.

It is at least curious, and, for Qabalists, profoundly significant, that by Greek gematria *ekklesia* is the number 294, which is also the number of *he akademia*, the Academy, given by Pythagoreans to their school, and the number of *skene*, tabernacle, used in the Greek version of the Old Testament. Finally, 294 is also the number of the Greek noun *rhodon*, rose, and more than one mystic has used this word, denoting the flower sacred to Venus, to designate the Interior Church.

How may the functioning of the three centers we have mentioned be brought about? First, by the deliberate adoption of the receptive, devotional attitude indicated by the two ministers kneeling before the Hierophant. That is to say, by genuine devotion to the *One Life* which is above, yet within, every human personality. By the recognition, also, of this *One Life* as a limitless source of Wisdom, and as being the Father of all that exists. Sec-

## THE TREE OF LIFE: 15

ond, by continually exercising memory in recalling the truth that the All Power is actually present everywhere. By reminding ourselves, over and over again, that our senses report to us nothing but the Eternal Presence of the *One Reality*. Third, by using imagination, in every way ingenuity can suggest, to discriminate between the gross appearances of the One Thing and the subtle Reality veiled by these appearances. By using imagination, too, in order to make more and more vivid our awareness of the meaning of the fact of this Eternal Presence in every detail of what we perceive. Fourth, by the practice of true benevolence, or mercy.

This fourth rule is most important of all. The Garden of Eden, says a Qabalistic commentary on the sixteenth path, is prepared for none but those who are really and truly merciful, genuinely benevolent. They are the only persons who deserve to be called Chasidim. "Benevolence" means "good will." It must be expressed in thoughts of blessing to all mankind, to all creatures, even to all conditions. The last is hardest, until we see that any condition is subject to improvement, that condemnation checks



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improvement, and that blessing forwards it. Benevolence must be expressed in words of praise, helpfulness and encouragement. But neither thoughts nor words are sufficient. We must complete the power of our thoughts and words by positive lovingkindness, expressed in deeds of service.

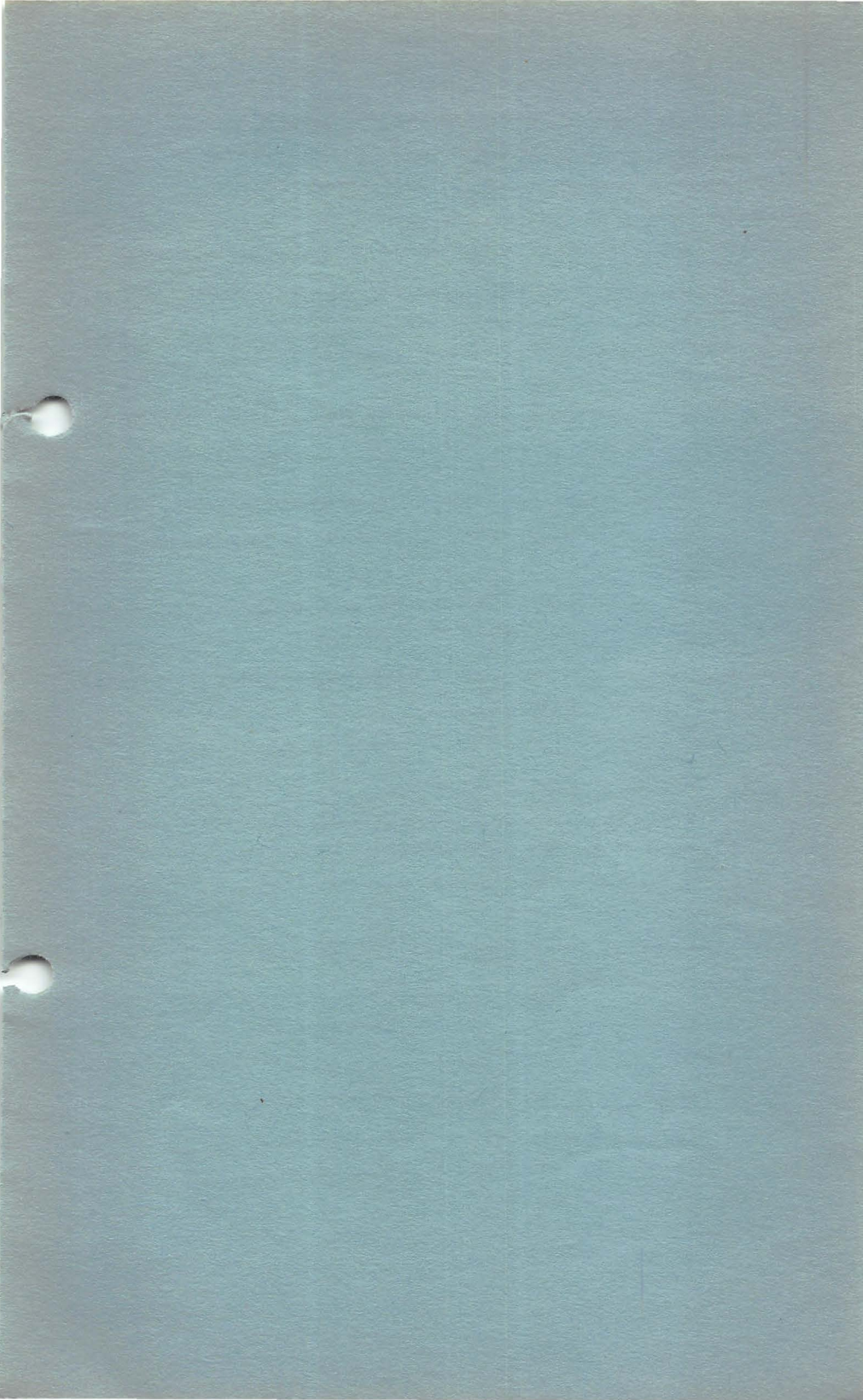
The kind of thinking, saying and doing we have described brings about the subtle modifications of personality which result in union, or yoga. This is not "goody-goody" talk. It is true spiritual science. Benevolence has a specific physiological effect, and practicing benevolence is the only method whereby that effect may be produced.

Good will to all men, to all creatures, to all conditions, is an active force. It purifies the body, purifies the blood stream and the nerve currents. It transmutes the lead of ignorance into the gold of spiritual enlightenment. It changes an ordinary human being into one of the Chasidim. Such a person is an embodiment of all the powers of the fourth Sephirah.











# Kabalah - Qabalah - The Reception

## Exempt Adept - Chasidim

can say no unkind thing nor harm anyone  
remembers one or more of past incarnations  
Knows Time as NOW. by

union of personal with universal consciousness

This union possible by functions of 3 centers

- 1- auditory center in brain
2. Moon center or pituitary body
3. Venus " in throat.

This gives hearing of the Voice of the Silence. (Bible stories)  
Samuel - Peter - Jesus etc.

Organization of those who have this inner hearing is what  
Jesus meant by "on this rock will I build my church"

Ekklesia - church - they who are called out - an  
assembly brought together for oral instruction.

Eklelesia - 294 same as akademia, the Academy  
skene 294 tabernacle

rhodon 294 rose - (interior church)

Function of 3 centers brought about by

1. deliberate adoption of receptive, devotional attitude<sup>3</sup> of  
ministers ~~in~~ play 5 devotion to the One Life
2. By continually remembering that the One Power is  
everywhere, now.
3. By using our imagination to see God in everything
4. Practice of Mercy - positive loving kindness in  
deeds of service

Goodwill to all has an actual physiological effect

1. It purifies the body - blood stream & nerve current
2. transmutates lead of ignorance into gold of enlightenment
3. changes an ordinary human being into a Chasidim



# TREE OF LIFE

## The ETERNAL SUPPLY

- Supernal Triad - Chokmah, Binah, Kether 1  
powers are above personal consciousness
- Personal Consciousness - 7 Sephiroth - 4 thru 10 2  
these are centered in 6 Tiphareth - the Ego
- CHESED and GEBURAH are both cosmic and personal 2  
chesed - personal memory - univ. prin. of memory in Gimmel
- Blessings are real things - actual weight and substance 3
- CHESED - ARRESTING INTELLIGENCE. 3
- CHESED - sphere of Jupiter - (3 and 4 in reverse) 4
- CHESED - MEASURING INTELLIGENCE 5
- No. 4. 2 X - EL - DIVINE NAME (also) 3/ of God as 5-6  
STRENGTH - Disciplined power 5-7-8
- All things needful - meaning 8
- Blessed are the merciful - 9
- Meaning of giving - (watch how you give) 9
- (We must never look for supply or replenishment 10  
from any outside source)



The way to keep in contact with the  
eternal supply is to act as if we were perfectly sure of it - 11  
To give freely of our time, our knowledge, our interests  
our possessions. To give where the gift feels a real need.  
Way of Chavodim



TRIE OF LIFE



## THE TREE OF LIFE

### LESSON SIXTEEN

#### THE ETERNAL SUPPLY (2)

WHAT IS received by persons who have succeeded in identifying their inner life with the Sephirah Chesed is the influence coming through the sixteenth path from Chokmah, but this influence must be understood to be that of Chokmah combined with Binah and Kether. For when Chokmah projects its power through the path of Daleth to Binah, that power is tinged with the influence which descends to Chokmah through the path of Aleph.

Moreover, after the union of Chokmah with Binah, this path of Daleth carries, not only the influence projected from Chokmah, but also the influence reflected back to Chokmah, through the same fourteenth path, from Binah. This is one reason that Qabalists designate the path of Daleth as a *reciprocal* path. Chokmah and Binah act and react through it on each other.

The powers of Kether, Chokmah and Binah are those of the Supernal Triad. They are above even the highest level of personal conscious-



## THE TREE OF LIFE: 16

ness. In Qabalistic psychology, man's personal consciousness includes the seven Sephiroth from Chesed (4) to Malkuth (10), inclusive. These powers are centered in the ego consciousness of Tiphareth. Chesed and Geburah (4 and 5) are, respectively, the reflections of Chokmah and Binah.

These two Sephiroth are both cosmic and personal. They are, as the diagram of the Tree shows, intermediary between the Supernal Triad and the Ego in Tiphareth. Yet they are included also in the enumeration of powers which belong to human personality.

Among these, Qabalistic psychology assigns to Chesed the personal memory, as distinguished from the universal principle of memory represented by the thirteenth path of the letter Gimel, and by the High Priestess in Tarot. Personal memory, the power of retaining impressions of experience, is inseparable from form. Wherever the Life-power assumes a specific form, that form is capable of receiving impressions and retaining them. In man, this power is present in every cell, molecule and atom of his body.

The fourth path marks the beginning of the differentiation and dis-

## THE TREE OF LIFE: 16

tribution of special powers. One Qabalistic commentary says that these emanate by the way of subtlety. The word so translated must not be confused with the adjective applied to the serpent in the allegory of the Fall. That adjective means "crafty." This noun signifies "fineness, minuteness."

What is meant is that there is from Chesed an exceedingly fine, corpuscular emanation. It reminds us of the remarks of the alchemists concerning their "powder of projection," and this is just what Qabalists mean us to understand. Something very fine, something corpuscular, having actual mass and weight, is projected by those who have entered into full understanding of this fourth point on the Tree of Life.

Benevolent thought and speech have actual weight, and set up real movement of actual substance. The blessings which one of the Chasidim showers on those who enter into relation with him are no abstractions. They are projections of real substance.

The fourth Sephirah is said to rise like a boundary, and on this account is called the "Arresting Intelligence." Here we have the



## THE TREE OF LIFE: 16

ideas of specific form, of definite limitation, of the marking out of boundaries. The suggestion is somewhat reminiscent of what we learned as to the reasons why Binah is known as the Sphere of Saturn.

Chesed, however, is said to be the Sphere of Jupiter, and the qualities associated by astrologers with Jupiter are directly opposed to those connected with Saturn. In exoteric astrology, Saturn is the Great Infortune, and stands for the power of restriction, condensation and limitation. Jupiter, on the other hand, is the Lord of Fortune, and is said to have an expansive, liberating influence.

Yet, if we study the symbols of Saturn and Jupiter, it becomes evident that each is the reversal of the other. That is, if we write the Saturn symbol (♄), and then turn the paper upside down, the symbol will look something like a Jupiter symbol (♃). Both characters are made up of the same elements, a cross and a semicircle. The Saturn force is the spiral moving toward a center, and winding up energy. The Jupiter force is also a spiral, but it moves away from a center, and it diffuses energy.



## THE TREE OF LIFE: 16

Psychologically, also, the influence of Saturn is centripetal. It tends to make one self-contained and self-centered. As the adjective "jovial" indicates, the psychological influence of Jupiter is centrifugal. It makes one expansive, and manifests an interest in the welfare of others. Thus it corresponds to the fundamental characteristic of the Chasidim. They give freely and abundantly, of themselves and of their possessions. They are never self-centered. They enter into the lives of their fellows.

Uncontrolled, this Jupiterian expansiveness may become unwise prodigality. But the fourth Sephirah is called the "Measuring Intelligence," to show that although those who are motivated by its influence give freely, they also apportion their beneficences wisely. Measured their activity is, but never stinted nor parsimonious. For they know they have access to an inexhaustible supply of whatever may be needed to fill the requirements of the special circumstance with which they may have to deal.

The Divine Name assigned to the number 4 is just another way of representing orderly, balanced exercise of power. It is 78, El (pronounced



## THE TREE OF LIFE: 16

ale), from a verbal root which, like 773, *gadal*, means primarily "to roll, to twist, to twirl." Thus it is one of several Hebrew roots indicating spiral, whirling motion, and having for a secondary meaning "to be strong; to be first, foremost, chief." Thus the Divine Name 78, *El*, which is the shortest and simplest of the Hebrew Names of God, signifies the idea of Deity as the first and fundamental power. It is God as *strength*.

Its first letter is Aleph, the Ox, denoting reproductive and cultural power. Primacy, also, because it is the first letter of the alphabet, corresponding to Ruach, the Pure Spirit which is the original substance of all things, the consciousness which enters into every mode of knowing, and the motive power whereby all work is accomplished.

The second letter is Lamed, the Ox-goad, clearly a symbol for the directive power which guides and regulates the expression of the force represented by the letter Aleph. Thus the grammatical uses of the letter Lamed in Hebrew have behind them this idea of direction. Prefixed to a word, Lamed denotes motion or direction toward a thing. It means "to, toward, unto; into,

## THE TREE OF LIFE: 16

as in passing from one state or condition to another; to or for, as marking the person or thing affected by a thing or action; on account of; because of." Many other shades of meaning are indicated by Lamed as a prefix, but these we have cited are enough to show that this letter is definitely associated with purpose, with direction of power to specific ends, with regulated application of force. We are not dealing here with a fanciful, forced connection, but with ideas which are truly part of the warp and woof of Hebrew grammar and language.

The same ideas are indicated by the letter-name, derived from a verb spelt the same way, **לע**, signifying primarily "to beat with a rod," hence, "to discipline, to train, to teach." There is also a noun, **למד**, *limud*, which is used in Isaiah 50:4 to designate prophets, and applies particularly to the very Chasidim already mentioned.

Hence the Divine Name, **ל****ה**, *El*, conveys by its component letters the idea of disciplined power, and this is exactly what is suggested by the term "Measuring Intelligence." Here we may note, also, that the number of **ל****ה** is 31, so that by the Qabalistic usage of adding the



## THE TREE OF LIFE: 16

digits of a number, it is related to 4, the number of Chesed.

In the fourth statement of *The Pattern*, we say: "From the exhaustless riches of its limitless substance, I draw all things needful." Here is the same idea of special adaptation of universal supply to specific, useful ends.

The adjective "needful" exactly covers the ground. It excludes burdensome superfluity, but includes whatever may be required for the more abundant life. There is no suggestion of parsimony, no hint of scrimping provision for bare necessities. They who have grasped the meaning of this fourth aspect of the Life-power enjoy the advantage of abundant supply for every requirement of a good life. The supply is measured, and because it is measured, it always fits the occasion. The law is this: "With what measure ye mete, it shall be measured unto you again."

The comment on this is: "Blessed are the merciful, for they shall obtain mercy." They who have entered into the spirit of this path have no fear of failure. They give freely, with no expectation of return from those who are the recipients of

## THE TREE OF LIFE: 16

their gifts. They have none of that silly, book-keeping attitude which takes offense because those to whom they give do not show "proper gratitude." They give as the sun gives, to just and unjust alike, and tie no strings to their favors.

Too many persons suppose themselves beneficent who never really give at all. They put their possessions in places where they believe those possessions will be applied to good uses. They complain bitterly if the persons they have helped do not conform to their standards. In short, they do not give. They simply transfer the administration of some part of what they have to another person, expecting that person to act as their agent. Needless to say, this sort of "givers" find plenty of ingratitude among the victims of their charity.

One of the surest tests whereby we may know whether or not we are living in the spirit of the fourth path is to watch our reactions toward the behavior of persons we have helped. Whenever we find ourselves affronted by manifestations of ingratitude, we may know we are far from being true Chasidim. It does not matter whether the ingratitude be mere thought-



## THE TREE OF LIFE: 16

lessness, or whether the appearance of it be due to the difficulty some persons have in expressing proper appreciation for favors received. Even when those we have benefited turn on us, and inflict positive injuries, if we are numbered among the merciful we are not aggrieved. It is truly more blessed to give than to receive; but because one does not really give unless all expectation of return be eliminated, they who dole out their time or their possessions on condition that their goodness shall be properly appreciated never enjoy the radiant happiness which comes to one who has entered fully into the spirit of Chesed.

We wish we might be sure every reader of these words would begin by applying them to himself! The purpose of these lessons is to put the student on a path of life which leads direct to the goal of freedom and happiness. Yet we know how saturated is the race-mind with the poison of fear of lack. This is what makes grudging givers, demanding return for everything put out. [The point is that we must never look for supply or for replenishment from any outside source.] We have to learn to depend on the Infinite, not on the Manifest. For most of us, this is a hard lesson.

## THE TREE OF LIFE: 16

True as it is that to give something for nothing is quite as impossible as to get something for nothing, we must not pervert this truth by setting up our personal standards of value as infallible measures. We must practice free giving, until we know what it really is, if ever we are to experience the joys it brings.

[The way to keep in contact with Eternal Supply is to act as if we were perfectly sure of it. To give freely of our time, our knowledge, our interest, our possessions.] Freely, yet not prodigally. To give as intelligently as we can, where the gift fills a real need. To let go of whatever we have given, leaving the recipient of our benevolence to use the gift as he sees fit. He who learns this fine art becomes one of the Chasidim, having free access to the limitless treasure of Eternal Supply.



THE LIFE OF THE

There is a great deal of talk about the life of the nation, but it is not until we have reached the point where we are no longer able to see the life of the nation as a whole, but only as a part of it, that we begin to understand it. The life of the nation is not a thing, but a process, and it is only by following the process that we can understand the life of the nation.

The life of the nation is a process, and it is only by following the process that we can understand the life of the nation. The life of the nation is not a thing, but a process, and it is only by following the process that we can understand the life of the nation. The life of the nation is not a thing, but a process, and it is only by following the process that we can understand the life of the nation. The life of the nation is not a thing, but a process, and it is only by following the process that we can understand the life of the nation.







# TREE OF LIFE

CHESED - THE ETERNAL SUPPLY  
Gematriid

3 paths from Chesed

1-19 to Geburah ~~2-28~~ - like Dalet - 14 paths

2-20th - 4 to Tiphareth

3-21th 10 to Netzach ----- 1

Red assigned to Geburah

Blue " " Chesed 2

Sphinx represents true recollection, blue color refers to RUTHEN and High Priestess - memory ----- 3

Gedulah - 4x12 - 48 multiplication of powers of 4 elements by 12 signs 2017

Chesed 4x18 - 72 " " " " " " " " activity of Chai Life





## THE TREE OF LIFE

### LESSON SEVENTEEN

#### THE ETERNAL SUPPLY (3)

THREE CHANNELS, or canals, carry the influence from the fourth Sephirah to Sephiroth following Chesed on the Tree of Life. The first is the reciprocal path of the letter Teth, which unites Chesed to Geburah. The second is the path of the letter Yod, which carries the influence from Chesed to the sixth Sephirah, Tiphareth. The third is the path of the letter Kaph, which joins Chesed to the seventh Sephirah, Netzach.

The path corresponding to the letter Teth is similar to the path corresponding to the letter Daleth, which joins Chokmah to Binah. The Qabalistic description of this path will be given at length in our course on the *Thirty-Two Paths of Wisdom*. Note that in the symbolism of Tarot Key 8, corresponding to this path, the woman who tames the lion has yellow hair, like the Empress. Furthermore, she leads the lion with a chain of roses, the flowers of Venus. The lion himself is a symbol of the animal nature, and his color, red, is also the

## THE TREE OF LIFE: 17

color, red, is also the color assigned to Geburah on the Tree of Life. Besides this, "Strength" is the meaning of the Hebrew noun גבורה, *Geburah*, one of the names of the fifth point on the Tree of Life.

Observe, furthermore, that the mountain in the background of Key 8 is the same as the mountain in Key 6. It is on the left, or north, side of the design in Key 8 because, when the Tarot Keys are laid out on a large diagram of the Tree, the mountain shown in Key 6 is actually above and to the left of the center of the path of Teth, inasmuch as Key 6 belongs to the path of Zain, which descends from Binah to Tiphareth, and this path of Zain crosses the path of Teth to the left of the center of the latter. By such minute details the inventors of Tarot made sure that students with eyes to see should be able to test the attribution of the Keys to the paths of the Tree.

The path of the letter Yod is represented by the Hermit. In the B.O.T.A. version of this Key, the old man wears a cap shaped like a Yod, but colored blue, the tint associated with Chesed. Note that this blue is also the color of the path of Gimel, and that both Gimel and Chesed are connected with memory.



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The hexagonal lantern and the six-pointed star within the lantern both refer to the sixth Sephirah, which is the terminus of the path of Yod. Lantern and hexagram also call attention to the number 6, which is that of the sign Virgo, attributed to the path of the Intelligence of Will, symbolized by this ninth Tarot Key.

The Wheel of Fortune, corresponding to the path of Kaph, corresponds also to the planet Jupiter, and on the Tree of Life the fourth Sephirah is said to be the Sphere of Jupiter. The blue sphinx at the top of the wheel is a symbol of memory, and its color, like that of the Yod which forms the Hermit's cap, is an allusion to the fourth Sephirah, as well as to the path of Gimel. For the state of perfect, unmoved poise which is suggested by the sphinx in Key 10 is manifested in human consciousness as true *self-recollection*. He who fully *remembers* what he really is remains unmoved in all the flux and reflux of the world of appearances.

Both names of the fourth Sephirah are multiples of 4. 𐤌𐤍𐤌𐤍, *Gedulah*, Majesty, is the number 48, or  $12 \times 4$  suggesting the multiplication of the powers of the 4 elements by the powers of the 12 signs of the zodiac.

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דוד, *Chesed*, Mercy or Lovingkindness, is 72, or  $18 \times 4$ . It represents the multiplication of the four elemental powers through the activity of 'ד, *Chai*, Life. The life of all beings is the universal radiant energy. In the Tree of Life this radiant energy is associated with Chokmah, of which Chesed is the reflection.

Chesed, like Chokmah, is a predominantly masculine Sephirah, receiving the influence of Chokmah through the path of Vav. Thus the powers of Chesed are derived directly from the Sphere of the Zodiac in Chokmah, and they are also aspects of דוד, *Chaiah*, the Life-force, seated in the second Sephirah. The two names of the fourth Sephirah reveal by their numbers this direct derivation from the second Sephirah.

Furthermore, since 4 is  $2 \times 2$ , the number 4, on the Tree of Life, is to be thought of primarily as being the multiplication of Chokmah by itself. This is logical. Chokmah (2) is the Absolute Wisdom. Perfect Wisdom cannot express itself otherwise than in beneficence or lovingkindness. Thus Chesed is a logical deduction from Chokmah, just as 4 is the mathematical consequence of the multiplication of 2 by 2.

In Gematria, the words which cor-



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respond to 4 are:

אבא, *Abba*, the Aramaic for "Father;"

גא, *gay*, an adjective meaning "proud."

To reconcile the meanings of these two words is impossible. The significance of the first links up with the derivation of the powers of Chesed from Chokmah, since Chokmah is called אב, *Ab*, Father. Again, one title of Key 5 of Tarot, corresponding to the path through which the influence descends from Chokmah to Chesed, is "The Pope," in Italian *Il Papa*, the Father.

Yet, though there is no reconciliation between the meanings of אבא and גא, there is a relationship. The two words stand for opposite manifestations of Qabalistic ideas which correspond to the fourth Sephirah.

Pride (גא) is often associated with the power, authority and magnificence expressed by גדולה, *Gedulah*, Majesty. Pride is the besetting sin of persons in high places, whose superior rank and wealth permit them to play Lord or Lady Bountiful to their less fortunate contemporaries. Pride, moreover, is by astrologers regarded as being a typical Jupiterian sin. The negative Jupiterian is bombastic and ostentatious. This is



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precisely the significance of **ℳ**, as used in Isaiah 16:7. Chesed is the Sphere of Jupiter. **ℳ**

**ℳ**, *El*, the simplest and most fundamental of Hebrew Divine Names, designates the aspect of the Life-power associated by Qabalists with Chesed. This name means "strength, power, might."

Its number is 31, which reduces to 4. 31 and its multiples are of great importance in Gematria, as are the multiples of 13, of which 31 is the mirror-image.

**ℳ**, like its mirror-image, **ℵ**, *lo*, sometimes signifies "nothing, not." With other vowel-points, **ℳ** is a preposition meaning "to, toward, into, or against." Qabalists hold that all meanings of a letter combination must be considered, no matter what the vowel-points may be. Thus **ℳ**, *El*, "God," is shown to be NO THING, yet at the same time a strong power, which is the cause of motion toward, into, or even against.

The two letters which form this word are closely related in the Hebrew alphabet: **ℳ**, the ox, and **ℵ**, the ox-goat. It is easy to see what is meant by their combination. The Life-power (**ℳ**) is self-directive (**ℵ**). Perfectly free in itself (**ℳ**), it nevertheless guides itself (**ℵ**),



## THE TREE OF LIFE: 17

through self-appointed ways or channels of activity. The underlying principle of this self-direction is that of balance, or equilibrium (7) *Lamed*, as related to Key 1, *Justice*. The perfect equilibrium which is always maintained in itself and in the totality of manifestation is symbolized by 4, the number of *Chesed*, and the reduction of 31, the value of 78, *El*.

The number of 727, *Chesed*, 72, corresponds to the following:

7107, *ba-sod*, in the secret. This word has special reference to the ninth sephirah, as well as to *Chesed*. It is connected with the intelligent direction of the force which is concentrated in *Yesod*. In human personality, this is the reproductive force whereby the race is perpetuated. Note, in this connection, that one of the paths proceeding from *Chesed* is that of the letter *Yod*, which is symbolized in Tarot by a Key bearing 9, the number of *Yesod*. Furthermore, Key 9 does picture that which is the true Foundation or Basis (*Yesod*) of all human activity; and the wise man it pictures, besides being a personification of the powers and beneficence of *Chesed*, is also one who is "in the secret" of intelligent direction of the secret force behind reproduction.



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יִוֹד הִי וִיוֹ הִי, the special spelling of יְהוָה in Atziluth, the archetypal world. (In Qabalah there is a special spelling for this Name for each of the four worlds.)

עָב, ob, darkness, cloud. This word is used to indicate the "secret nature" of the archetypal world. To our intellectual consciousness, the highest plane of the activity of the Life-power is wrapped in clouds and darkness. Note here that Jupiter (and also Jehovah) is a diety connected with cloud and storm. See, too, the prominent use of storm clouds in the symbolism of Key 10, attributed to Jupiter, and to the path which carries the descending influence from Chesed down to Netzach, the seventh Sephirah.

*K a n a*, Cana, scene of Jesus' first miracle. This Greek proper noun is the rendering of a Hebrew place-name. It has for its basic meaning, "a reed used for measuring." Read the story of the miracle in the New Testament and you will see that measuring is strongly emphasized. This connects with Chesed as the "Measuring, or Receptacular, Intelligence."

*vacuum*, empty, void, free, clear. This Latin word corresponds to the number 72 by Latin Cabala Simplex.



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It indicates what is designated also by ७४, as signifying the NO-THING, symbolized by the zero sign. It is related to the apparent emptiness of the archetypal world, in the periods between cycles of manifestation. These periods are designated in Oriental philosophy by the Sanskrit term, *Pralaya*.

Yet it is out of a pre-existent *Pralaya* that all manifestation during a cosmic cycle is brought forth. Thus there is a sense in which we may think of *Pralaya* as being the source of supply for all that comes into active expression during a *Manvantara*, or cycle of phenomenal appearance.

*verbum*, word. The Latin equivalent for the Greek *logos*. *Verbum* stands for the formative power of the Creative Idea.

*abiegnus*, "'of fir-wood.'" This is used in a mystical sense in Rosicrucian literature. It is the name of the Rosicrucian "'mountain of initiation.'" One of the secrets behind it is the fact that the organ in the brain which is roused to activity by initiation is shaped like a fir-cone. Here, also, is part of the mystical meaning of the thyrsus, a staff used in the Dionysian Mysteries. It was twined with ivy, and surmounted by a pine-cone. Like the

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Hermetic caduceus, it refers to the ascent of power through the spinal centers, to the rising of what Yogis call Kundalini, through the seven interior stars.

In Rosicrucian writings, *Mons Abiegnus*, "Mountain of Fir-wood," represents the mystical ascent in consciousness, leading to a state of exaltation, often compared to intoxication. The correspondence of this state to Chesed is that it is really an instance of the operation of Divine Grace or Beneficence. It is a gift from above. All who have had the actual experience agree in their report of this.

In Christian symbolism there are many traces of the influence of the Mysteries of Dionysus. Christ is not only the *verbum*, or *l o g o s*; He is also the "true vine." The miracle at Cana changed water into wine in order to promote joy at a marriage feast. In the Eucharist, wine is employed as the base for a genuine alchemical transmutation. Rosicrucian, Qabalistic and alchemical books are full of symbols relating to the vine and its fruit.

The number of 77171 *Gedulah*, is 48. It is the value of the following:

717, *chayil*, force, power, strength. The word is derived from



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a root, spelt the same way, meaning "to whirl, to twist." Here is another reference to the spiral motion which is characteristic of the influence descending from Kether, where the whirlings begin, into all the paths of wisdom below the Crown.

☿, *khem*, warmth, heat. As a proper noun ☿ is the cognomen of Ham, the son of Noah. Khem is also the Egyptians' own name for their country. It is, through direct influence of Egyptian wisdom on the Greeks, the root of our words *alchemy* and *chemistry*.

*arbor*, a tree. 48 by Latin Gematria. A word which recurs continually in Qabalistic, alchemical and Rosicrucian texts. It is particularly emphasized in 18th century books.

*fons*, fountain, spring, source, origin, cause. Literally, a pouring forth. Compare with the doctrine that the fourth Sephirah is the source of supply.

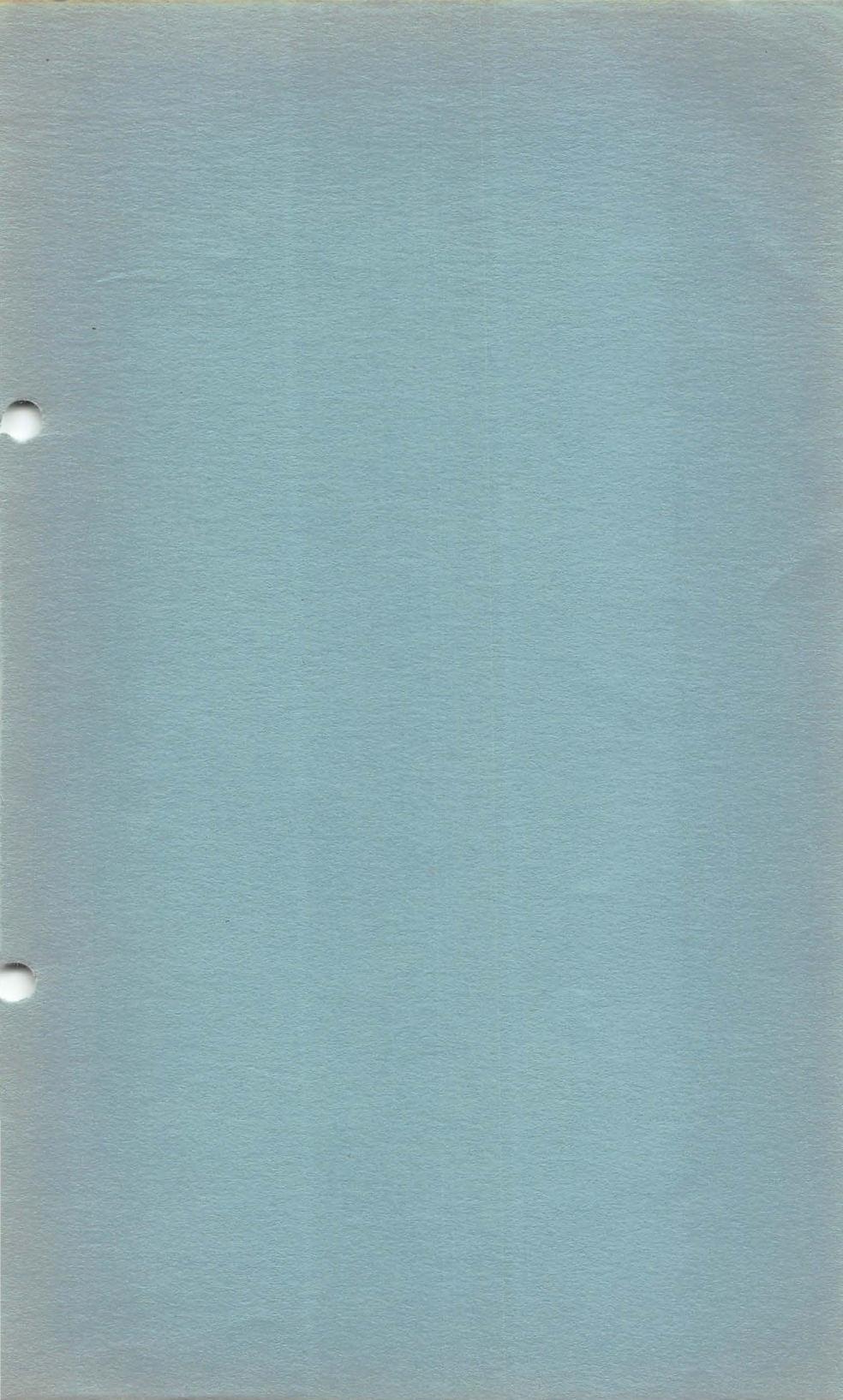
*rota*, a wheel. Used in the *Fama Fraternitatis* to designate one of the most valuable Rosicrucian "books." Origin of the artificial noun, TAROT. Note that Key 10, which represents the whirling force descending from Chesed, is entitled *Ruoto Della Fortuna*, in old Italian

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packs. Ruoto is the Italian noun for Latin ROTA.

Careful consideration of, and meditation on these correspondences will be repaid by much light on the inner meaning of Chesed.





# TREE OF LIFE

5- Geburah - THE ROOT OF POWER

PACHAD - FEAR - . beings inimical to men 1  
 DEEN - JUSTICE - law shows directive purpose 3  
 GEBURAH - STRENGTH - law no cognizance of man 3

Saykel nesharash, the Radical Intelligence  
 Sphere of Mars - color red  
 Volition ----- 1

Radical derived from noun meaning a root - nasher  
 means eagle. Sharash - root Root of the Eagle

Origin of 8 in m

H. P. Blavatsky in error ----- 5

Invisible paths. ----- 9

Fear - religious ----- 11





# TREE OF LIFE



## THE TREE OF LIFE

### LESSON EIGHTEEN

#### THE ROOT OF POWER (1)

THE FIFTH point on the Tree of Life has three names: **פחד**, *Pachad*, Fear; **גבורה**, *Geburah*, Strength or Severity; **דין**, *Deen*, Justice. Among the paths of Wisdom, this is the fifth path, named **שכל נשרש**, *saykel nesharash*, the Radical Intelligence. Concerning the meaning of this path, there will be an extended explanation in the course on *The Thirty-Two Paths of Wisdom*.

The fifth Sephirah is known also as the Sphere of Mars. On this account, the color attributed to it in our scale is red, the tint associated with Mars.

Psychologically, as you have learned from the *Master Pattern lessons*, the fifth point on the Tree of Life corresponds to Volition.

The fifth Sephirah is the reflection of the third, just as the fourth is the reflection of the second. Like the third Sephirah, also, the fifth is predominantly feminine, as are all the Sephiroth on the north, or left, side of the Tree. But remember that every one



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of the ten Sephiroth is receptive, and so feminine, in relation to the Sephiroth above it, and masculine, or projective, in relation to the Sephiroth below it.

The fifth Sephirah is the continuation of the line of influence descending from Kether through the path of Beth (The Magician) to Binah. Because the fifth Sephirah receives also the influence from Binah, after the latter has been energized from Chokmah with the influence of Chokmah passing through the path of Daleth (The Empress), and because it is at the end of the path of Cheth (The Chariot), we must, in order to understand thoroughly the fifth Sephirah, think of it as being tinged with the combined influences of the first, second and third Sephiroth, as well as with the special influences of the paths corresponding to the letters Beth, Daleth and Cheth, which are symbolized in Tarot by Keys 1, 3 and 7. It is recommended that you have before you these Keys, and a diagram of the Tree, for reference, as you read this and the next two lessons.

In Hebrew, the name "Radical," assigned to the fifth Sephirah, is derived from a noun meaning "a root." נֶשֶׁרָשׁ, *nesharash*, is an important Qabalistic word, because its

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first three letters spell  $\aleph$ , *nash-*  
*er*, the noun meaning "eagle" and  
its last three letters form the noun  
 $\aleph$ , *sharash*, "a root." In occult  
tradition, therefore, we are told  
that the Radical Intelligence is the  
"Root of the Eagle."

What this means we may begin to  
understand when we know that the  
eagle is a symbol for the zodiacal  
sign Scorpio. Then, when we see  
that the fifth Sefhirah is termed  
also the Sphere of Mars, we shall be  
reminded that the planet Mars is  
said by astrologers to be dominant  
in Scorpio, as the ruling planet of  
that sign.

It is not to our purpose to defend  
the way Qabalists veil their esoter-  
ic doctrines. We are chiefly con-  
cerned with what they had in mind,  
to the end that we may make practi-  
cal use of their wisdom. Here the  
hint is too plain to be mistaken.  
The Radical Intelligence is that  
aspect of the Life-power which is  
the root, or basis, of those activi-  
ties which are associated with Scor-  
pio, when the Scorpion has been  
transformed into the Eagle, the bird  
fabled to be able to look into the  
sun without being blinded.

The eagle, moreover, is the bird  
of Zeus, or Jupiter. In some ver-  
sions of Tarot, this bird is part of



## THE TREE OF LIFE: 18

the symbolism of Keys 3 and 4, being blazoned (instead of a dome) on the shield of the Empress, and shown (instead of a ram's head) on the cubical seat of the Emperor.

This is perfectly admissible symbolism, but it is not that of the ancient esoteric Tarot which is the basis of the B. O. T. A. version. Yet there is a sense in which the bird of Jupiter does represent the activities pictured in Tarot by the Empress and the Emperor. For when the poisonous and destructive serpent-scorpion has been transmuted into the eagle, the highest powers of creative imagination and constructive reasoning and foresight are brought into expression.

Thus all the Mysteries of the ancient world had to do with the power concealed in the force which is actually the root of our physical existence. Euphemisms and symbols have been utilized to conceal this truth from the profane; but the initiated have never been kept in the dark.

It is perfectly true that the greater part of the symbols of pagan and Christian art are sex symbols. Equally true that, as Arthur Edward Waite intimates, the great secret of the Qabalah is a mystery of gender.

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During the nineteenth century, many writers, especially in Victorian England, did their best to show what "base origins" were behind universally venerated religious symbols. As H. P. Blavatsky says somewhere, these horror-struck critics were right as to their facts, but wrong in their interpretations. Even H. P. B. herself nodded a little, whenever she wrote about Qabalah. She appears never to have quite recovered from the psychological shock attending the unhappy circumstances of her first marriage. Besides this, in spite of her ideal notions of human brotherhood, some tinge of anti-Semitism is present in her writing, imparted to her minds, perhaps, by the early conditioning of her Russian girlhood.

In any case, H. P. B. betrayed both ignorance and bias whenever she wrote about the Qabalistic doctrines. She charged the Rabbis with gross anthropomorphic materialism, concerned with the physical facts of sex. Her misunderstanding of the Tetragrammaton, יהוה, was of the same sort.

The same misunderstandings would be easy to fall into concerning the religions of India H. P. B. held in such high esteem. If they be judged by mere surface appearances, to say



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nothing of the popular exoteric forms of their doctrines, few types of religion have been more materialistic or more sensual than the popular Hinduism of the present day.

The priesthood of Hinduism has never been so reticent in its use of symbolism as the Hebrew Qabalists, or as those persons who adapted pagan emblems to the requirements of Christianity. Nobody who sees some of the commoner emblems familiar to Hindu eyes can entertain the least doubt as to what they represent. Yet it is quite possible to take the veriest prude into a Christian cathedral without giving cause for offense, unless the prude happens to be possessed of the special information which threw some Victorian writers into such a dither.

May it not be, therefore, that something has been gained by Western reticence? At the very least, Christianity has not yet degenerated as has popular Hinduism, into an openly licentious worship of physical creative powers. We have no temple prostitutes. It may be, after all, what the greater wisdom is that which takes care not to cast its pearls of truth to swinish ignorance. Yet this does not change the fundamental fact that an important and primary doctrine of Ageless Wis-

## THE TREE OF LIFE: 18

dom is that man's rise from his natural state to that of the "new creature" beyond mere *genus homo* is rooted in his intelligent direction of activities which, on the physical plane, provide him with a body.

The truth is that these activities are expressions of the highest powers in the cosmic order. This is just the reverse of the popular opinion of these activities. What is material for smoking-compartment sniggering, substance for purveyors of pornography, basic in the destructive sensual license which once more threatens the overthrow of civilization, is precisely what the wise understand to be the most holy and most potent power of man. Where the vulgar, as the alchemists put it, see the vilest thing on earth, the man of understanding sees the pearl of great price. And, as the alchemists tell us also, this transcendently holy thing is "set up for the ruin of many, and for the salvation of the few."

Do not misunderstand this last. Ultimately, we must believe, it will be for the salvation of all, because the cosmic project, backed by the limitless power and wisdom of Infinite Being, cannot be supposed to fail, even in the least detail. Yet relatively, in the present state



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of human society and human consciousness, few persons in any given generation are wise enough to perceive the truth.

More see it now than in earlier stages of the world's slow progress toward enlightenment. More, let us hope, will see it in generations yet to come. All will see it sometime. Ours it is to learn to see it now, to the end that we may be set free from the many evils springing from misunderstanding and abuse.

Thus, in addition to the paths of Beth, Daleth and Cheth, the fifth Sephirah receives the influence of the fourth through the path of the letter Teth. In your Tarot studies of this letter, and in preceding lessons of this course, you learned that the red lion in the eighth Tarot Key is a symbol for the animal reproductive force, otherwise pictured as a serpent, a scorpion and an eagle.

Thus it corresponds to the essential nature of the fifth Sephirah, which is fiery. On the diagram of the Tree of Life, it is diametrically opposite to the second Point, Chokmah, just as Tiphareth is opposite to Kether, and as Chesed is opposite to Binah.

No visible path connects Chokmah to Geburah, but as the diagram on



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the cover of these lessons shows, Chokmah and Geburah are at opposite ends of an invisible, occult path, which is a line of the same length as that of the path of the letter Gimel. Wherever there is such an invisible path on the Tree of Life, its meaning is the same as that of path of the Uniting Intelligence symbolized in Tarot by the High Priestess.

Thus the Uniting Intelligence is not only the link between Kether, the Root of Air, and the airy Sephirah, Tiphareth; not only the link between Binah, Root of Water, and the watery Sephirah, Chesed; but also the link between Chokmah, Root of Fire, and the fiery Sephirah, Geburah.

The cosmic life-force, seated in Chokmah, is the immediate source of the personal activities which Qabalists associate with the fifth Sephirah. This fifth path is that to which Qabalistic psychology attributes "personal will." It is taught that our feeling of will-power is due to tensions set up in our bodies as the cosmic life-force plays through them.

Personal activity, without any exception, is due to various types of resistance which the human organism offers to the flow of the life-force. Just as an electric toaster does its



## THE TREE OF LIFE: 18

work because the wire forming its coils has sufficient resistance to the electric current to make the wire glow, so do our bodies (physical bodies and finer bodies) perform their various functions because they are so arranged that they offer specific types of resistance to the flow of the current of the Life-power.

Suppose a toaster could be conscious of its activity. Suppose it thought its glowing coil was heated by a power originating in itself. There you have a close analogy to what Ageless Wisdom calls the "great heresy" of belief in the independent personal causation of the various modes of our mental and physical activity. *Through* us the unfailing Wisdom takes form. *Through* us always, never from us.

Yet one of the Qabalistic books says the Radical Intelligence, or fifth Sephirah, is the "substance of unity," because, in the life of personality, it occupies practically the same place as does Kether in the whole scheme. All our notions of Will are derived from feelings caused by the tensions which constitute the various resistances to the flow of the life-force through us. (Remember that this life-force is not a separate vital force. On its

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physical side, it is identical with the radiant energy streaming from the stars.) By the exercise of reason, and with the help of the wise who have worked on this doctrine for generations before us, we may come to understand that the one Will-force is not personal at all. At first we reason this out. Later, we have experiences which confirm our reasoning. What we begin with, however, is our feeling that there is a real power within us, a power of choice and self-direction.

To primitive minds, the evidences of this power are awe-inspiring. When the same power is seen at work in man's environment, it is interpreted as being the operation of the will of beings like man, but greater than he. These beings appear to act suddenly. What they do seems often to be inimical to man. The primitive mind personifies them, fears them dreadfully, and by sacrifice and flattery, seeks to placate them. Even beneficent deities are feared far more than they are loved. Primitive religions, and the survivals of primitive thought in our present-day religions, regard the powers of the fifth Sephirah with terror. This is what is meant by *YH*, *Pachad*, "Fear," one of the three names for this fifth Point on the Tree.



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When man becomes more advanced, he begins to see how the forces he fears are correlated into a system. He sees one form of force merging into another. Little by little, he develops the scientific attitude toward the powers surrounding him and within him. He no longer fears, because he is beginning to understand.

He detects the operation of natural law, where his ancestors assumed the personal volition of various superhuman beings. He comes to the conclusion that the forces and laws of nature are blindly impersonal. He thinks they take no account of man, and concludes that prayer and worship are mere superstition.

From this attitude to the development of a mechanistic interpretation of the universe is but a step--a step taken by nineteenth century scientists. During the last forty years this conception of mechanistic determinism has been abandoned by many leading thinkers, but it is probably the prevailing popular interpretation among those who have escaped from the bondage of primitive fears. It is the theory on which are based the activities of totalitarian governments. It is this theory which brought about the last war and continues to endanger our civilization in every generation.

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It is this theory that is responsible for much that is wrong in our existing political and economic systems, and no really constructive alteration of the latter can be brought about until the fallacy of materialism is understood by the masses, as well as by our more advanced scientists.

The idea that man is the unhappy victim of blind, impersonal forces, which do not take him into account, because they are utterly mechanical, is what is intimated by the name גבורה, *Geburah*, "Strength," when carried to its logical conclusion. Yet there is a higher and better conception than this.

It is indicated by the third name for the fifth Sefirah. דין, *Deen*. "Justice," expresses the understanding of the truly wise. Seers and prophets have always proclaimed the truth that in the expression of the fiery powers represented by the fifth Sefirah there is more than the mechanistic, impersonal severity of blind forces.

For materialistic science, law is no more than man's observation and record of certain apparent regularities in the phenomenal manifestation of force. Law takes no account of man, knows nothing of his hopes and fears, nothing of his needs and aspirations.



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The wise admit the reign of law, but they see meaning in it. They find evidence of a rational pattern in the various transformations of energy. They hold that this pattern expresses directive purpose.

More than this, they find evidence that perfect realization of this purpose requires, at a certain stage of the cosmic process, the introduction of the personal factor represented by human life. Man, they assure us, is a microcosm, and in human personality are summed up all the forces and laws of the universe. Man is the instrument through which the Life-power brings the Great Work to completion. The fiery powers of the universe are weaving a vesture of beauty which makes manifest the beneficence of the Hidden Power. Man's place in the scheme of things is to see and understand the pattern, the design which is revealed by nature itself. When man does see and understand, it is his high destiny to finish the Great Undertaking.

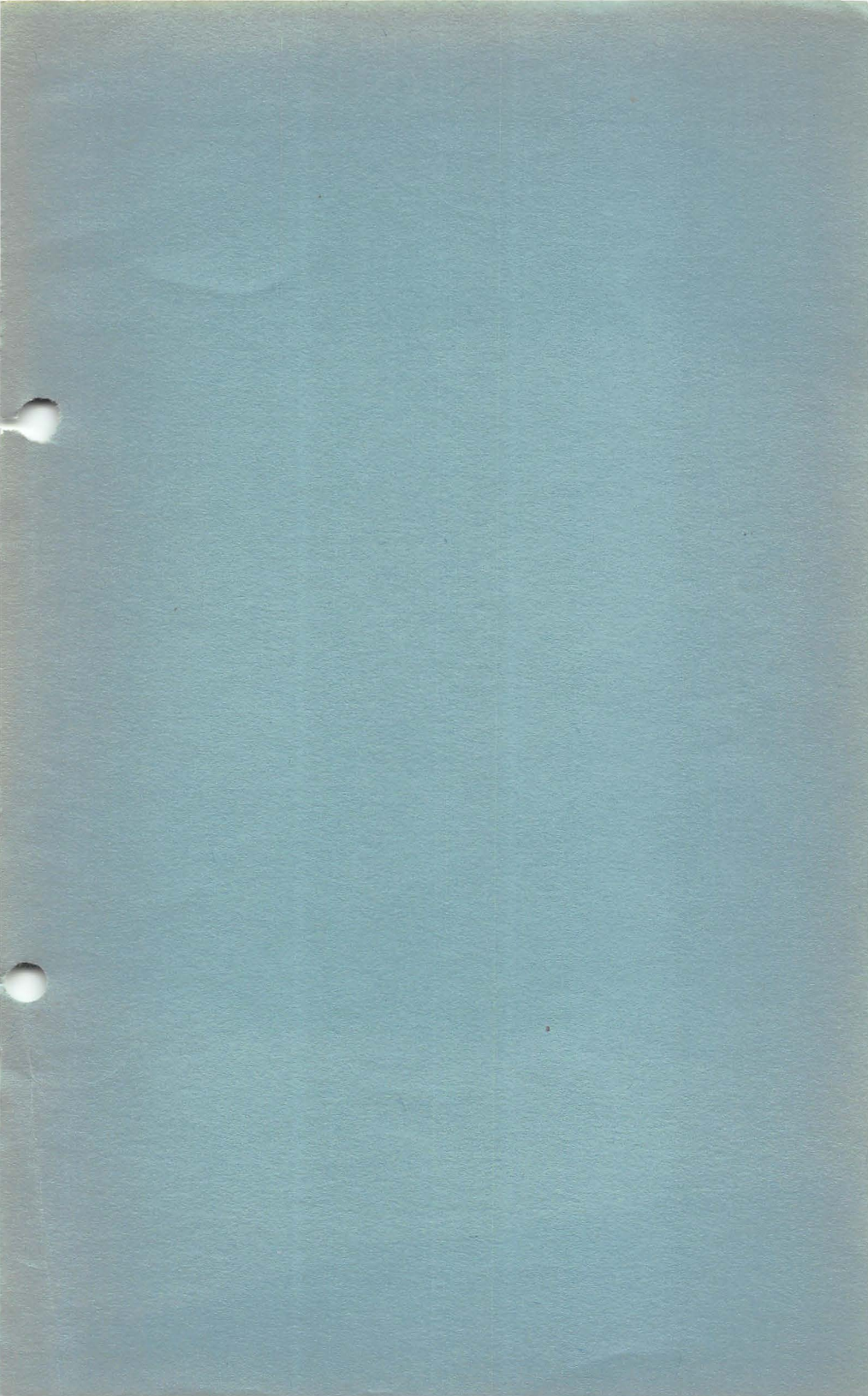
One ancient symbol for this interpretation of man's place in the scheme of things is the five-pointed star which is one of the geometrical correspondences to the number 5. To give an adequate explanation of this greatest of magical symbols, the Pentagram, will take at least one

## THE TREE OF LIFE: 18

full lesson. Whether we shall be able to accomplish this in a single text remains to be seen; but we shall make a beginning in Lesson 19.











# TREE OF LIFE

THE ROOT OF POWER - GEBURAH

The Pentagram

symbol of microcosm

used rightly

or wrongly every day

— pers. life and actions expressions of  
ONE LIFE

— thinks pers. self has will power  
of its own.

Lesser is to the greater part as the greater is to the whole  
nature . . . . man . . . . man . . . . God

Man is to Nature as God is to man.





TRIE OF THE



## THE TREE OF LIFE

### LESSON NINETEEN

#### THE ROOT OF POWER (2)

We begin this lesson with the words of our illustrious Frater and predecessor, Eliphas Levi, who wrote:

"The Pentagram expresses the mind's domination over the elements and it is by this sign that we bind the demons of the air, the spirits of fire, the spectres of water, and the ghosts of earth. It is the Star of the Magi, the burning star of the Gnostic schools, the sign of intellectual omnipotence and autocracy. its complete comprehension is the key of two worlds--it is absolute natural philosophy and natural science. Its use, however, is most dangerous to operators who do not completely and perfectly understand it. All mysteries of magic, all symbols of the gnosis, all figures of occultism, all Qabalistic keys of prophecy, are resumed in the sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all."

Levi tells us also that the Pentagram is a symbol of the microcosm, that is, of man; and recommends that



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it be made of seven metals. This last refers to the sevenfold constitution of man, and to the balanced action of the seven interior stars--the seven principal centers in the human body--corresponding to the chakras of the Yogis, and to the 'metals' of the alchemists.

Our purpose in this lesson is to put you on the track which will lead you to better comprehension of the mysteries of the Pentagram. That these pages can provide you with the complete and perfect understanding mentioned by Levi is, of course, too much to expect. Such understanding is the fruit, not of a few years' study, but of several incarnations devoted to investigation and practice. Yet one must make a beginning some day or other. What is more, there is every probability that you would not be reading this if you had not already devoted several lives to this sort of study.

We shall begin, therefore, with one sentence in our quotation from the French adept. He says: "Its use is most dangerous to operators who do not completely and perfectly understand it." Here we have an example of the subtlety characteristic of all genuine teachers of occultism. By means of it, Levi intends to warn off dabblers in eso-

## THE TREE OF LIFE: 19

tericism; but he has another aim, as well. Here is, in plain sight, a genuine occult test. It seems to say, "Danger! Keep off!" So, indeed, has it been interpreted, together with sundry other warnings, by a great many persons who feel themselves impelled to write books about the secret sciences. We are familiar with the sort of instruction which insists that the actual practice of magic is to be avoided by all but the "very advanced." They who sound such warnings usually manage to imply that they themselves are numbered among the elect; but when asked to offer some evidences of their abilities, are likely to take refuge in the excuse that genuine adepts never make any parade of their powers.

This is, of course, true. Yet those who remember the life of Madame Blavatsky, or who can read between the lines of Cyril Scott's stories about "The Initiate," should know that "works of power" can be, and are, performed today just as surely as they were in other periods of history.

Besides, it is not true that one must wait for complete understanding of the Pentagram before beginning to use it. The real secret here is that there is no human being any-



## THE TREE OF LIFE: 19

where who does not use the Pentagram--every day of his life. Because ignorant use is extremely dangerous, the greater number of men and women are in dire peril, from infancy to death. Among them, however, none run greater risks than the cowards who refuse to practice what occultism they know, even though that knowledge be small. It takes daring to be a magician. If you can be scared off, you are by no means out of danger.

That this is a correct interpretation is demonstrated by Levi's statement that the Pentagram is a symbol for the microcosm, man. This being true, it follows that every human being uses the Pentagram, ignorantly or wisely, as the case may be. Ignorantly, to the extent that the operator is deluded by the "great heresy" explained in the preceding lesson--the notion that human will-power is something originating in personality. Wisely, to the extent that the operator looks upon his personal life and action as being expressions of the Will and Wisdom of the *One Identity*.

A fundamental reason for the importance of the Pentagram as a symbol is that every line of a regular five-pointed star presents a perfect geometrical demonstration of extreme

## THE TREE OF LIFE: 19

and mean proportion--the "Golden Section" of the Pythagoreans. The demonstration, in fact, is double. For the shorter segment of a Pentagon line is to the longer segment exactly as is the longer segment to the sum of the shorter and longer segments; and the longer segment is to the whole line precisely as is the shorter segment to the longer. The Pentagon, therefore, presents on every line a double demonstration that the lesser part is to the greater part as is the greater part to the whole.

In occult philosophy, nature is taken as the lesser part, man as the greater part, God as the whole. To the uninstructed, nature appears to be greater in mass and extent, but the intuition of the wise assures them that the true measure is not reckoned in terms of mass, but rather in terms of consciousness.

The universe is mental, and in the mental order the mind of man is superior to the mentality of nature. Put the proposition the other way round. Man is to nature as God is to man. By man's superior mental equipment he may understand nature and rule her forces.

Thus may he bind all the phantasmal appearances Levi had in mind when he wrote of "demons of the



## THE TREE OF LIFE: 19

air, spirits of fire, spectres of water, and ghosts of earth.' Yet, unless man understands his position in the cosmic order, his attempts to control natural forces increase the risks he runs. The perils of this our time bear witness to the truth of this. Man has learned how to harness the elements, but he has put his powers to such unwise uses that there is danger of the suicide of civilization.

That danger has its roots in man's false notion that there is such a thing as independent personal will. Magnified into the underlying motivation of political and economic systems, this means that one class, one group, one nation may prosper at the expense of other classes, groups or nations. Class consciousness, group consciousness, national consciousness--these are but the enlarged images of egotistic personal consciousness; and at the bottom of personal egotism is the erroneous belief in the reality of independent personal will.

Thus Qabalistic psychology attributes the illusive personal will to this fifth point on the Tree of Life. It does so because the personal will is actually a reality. What we mean when we speak of will is something which truly exists. It is something

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which certainly has a personal quality, since we feel it most definitely within ourselves. Yet at the same time there is something in it which escapes the attention of superficial observers.

The common-sense idea of will is that it is something in man which he is free to use as he pleases. In some persons this power is strong. In others it is weak. In all, what there is of it is self-originated. It begins in the person himself.

Materialistic determinism denies there is any will at all. Whatever a man thinks or feels or does, say the determinists, is just a reaction to some stimulus from outside. Some reactions are unconditioned, such as a baby's fear of sudden noise. Most reactions are conditioned by early training. None are really free.

This is the view held by persons who invent systems to save the world. Some systems are political, some are economic, some are educational. All have as their objective the setting up of such external conditions that man's reactions to environmental conditions will be personally and socially constructive.

The trouble is that no two of these systems agree, and since there will always be conflicts among the advocates of these glittering



## THE TREE OF LIFE: 19

schemes for conditioning humanity into more or less happy and perfect beings, there seems to be little prospect that these inventions will ever be tried. Even if some of them should be put into operation, it is certain that they would fail. Indeed, several experiments of the sort have been tried, and none have succeeded. More than a system is needed. There must be human beings to administer it.

No system which disguises hate as "class consciousness", no system which denies anything higher than the present average level of personal consciousness, no system which exalts one class, race or group at the expense of another, can ever succeed. Whether a system denies free-will, or whether a system falsely exalts it, as in the old notion of the divine right of kings, does not matter. Whatever system aims to better the condition of some at the expense of others will inevitably fail.

The sages say there is free will, but deny its personal origin. Personality is really determined by something higher than the various stimuli originating in environment. We persons are tools, invented by the Life-power for a specific purpose. We are instruments, designed

## THE TREE OF LIFE: 19

to complete the Great Work. The Inventor, the Designer, is the Life-power. It is within us, as well as outside the limits of our personalities. We are one with it. It is the reality we designate by the pronoun "I." The laws of nature are not imposed on us by some external, alien power. They are expressions of our own true nature. Man's environment is a mirror to show him what he is.

Thus man's feeling of an interior power he calls "will" is a true feeling. He is right when he locates this power at the center of his being. He is wrong when he believes that it originates at this interior center. It simply becomes manifest there, in relation to man's personal consciousness, or sense of identity.

The error is that of mistaking a stream for a spring. It is like supposing the light from an electric bulb to be a power of the bulb itself, instead of the power of a current of electricity, made manifest as light by the instrumentality of the filament in the bulb.

Argument about free will never really accomplishes anything. So we limit ourselves here to simple statement of the occult position. What is more important is the way we



## THE TREE OF LIFE: 19

use our knowledge of this doctrine.

We cannot help feeling that we have free will, even when we embrace a philosophy which totally denies it. We have always to act "as if" we had it. When we act as if we may do as we please, if we can "get away" with it, we are in delusion. When, on the contrary, we act as if we knew ourselves to be personal instruments for the distribution of a power which is superior to every one of the conditions constituting our environment, we soon discover that everything turns out just as if our assumption were correct. Moreover, this kind of practice leads to a kind of perception which sets at rest all our doubts as to the reality of will. Not only this, but it also answers all those puzzling questions concerning "personal responsibility," among which are many having their origin in that most subtle form of egotism which hides deep-rooted selfishness behind a mask of altruistic concern for the welfare of others.

(Act as if your will were omnipotent, but continually deny your personal self-will. This is the prescription given by all wise men. Deny the little "self," and surrender unconditionally to the greater SELF. Let go the handful of rice

## THE TREE OF LIFE: 19

which traps the monkey-mind, and enter into the freedom of your true human inheritance.

When you do this, you give up nothing. You simply quit believing in the purchasing power of a counterfeit. You do more. As soon as you are free from delusion, the real truth begins to be self-evident. A truth which banishes fear. A truth which gets rid of the harsh severity of materialistic determinism. A truth which comes into your mind like something long forgotten, but suddenly remembered, as when the face of an old friend stands out from a crowd. And so we say:

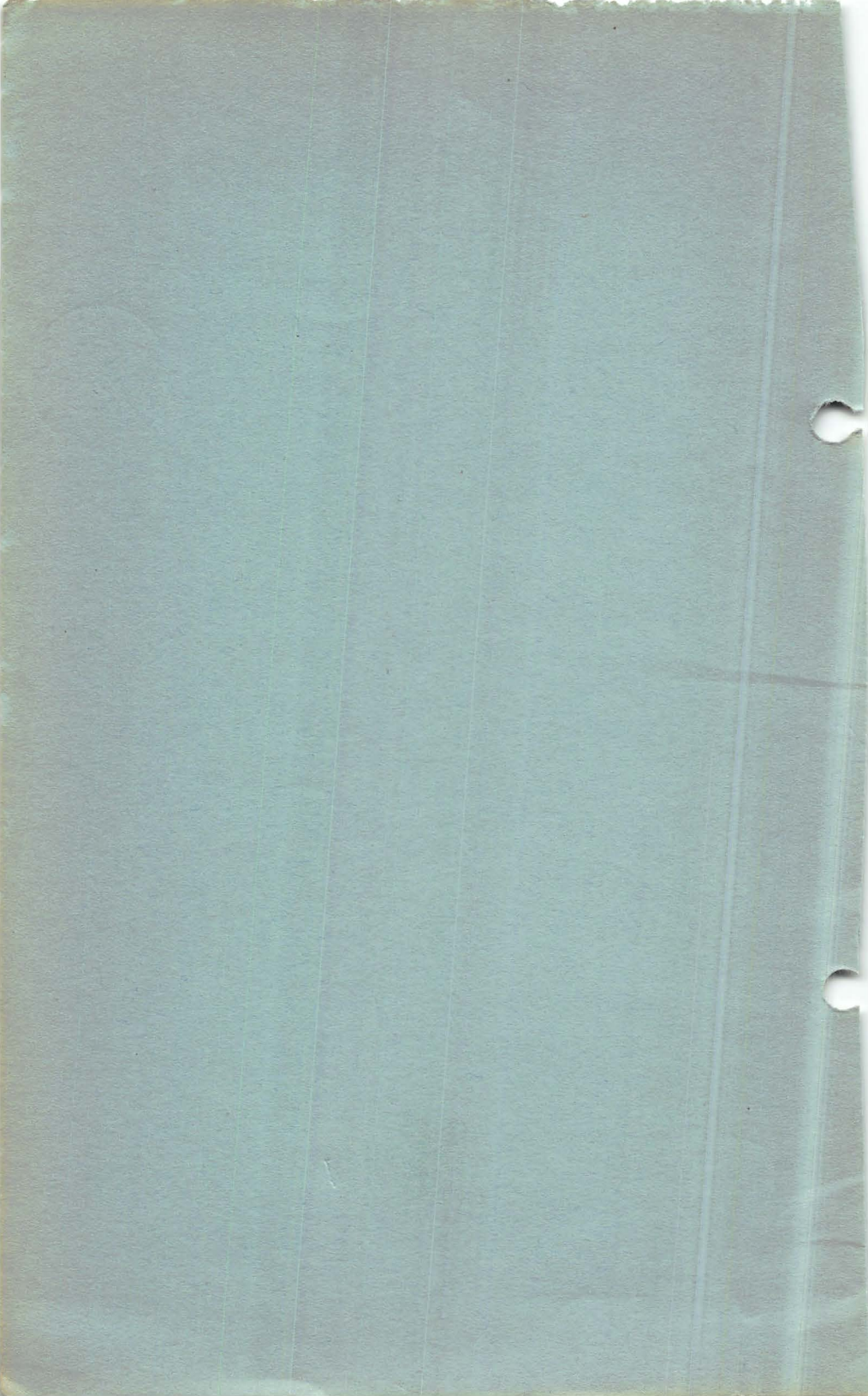
*"I recognize the manifestation of the undeviating Justice in all the circumstances of my life."*

The Divine Justice is the essence of free-will. It is at work in our lives when it terrifies us in the guise of the innumerable hazards of an unfriendly environment. It is establishing perfect poise and balance even when it brings loss and suffering, even when it wears the stern mask of an alien Law, taking no account of the lives of men. It is the dominant power in every moment of our lives, and they who really understand it are the Greater Adepts who wield the mighty power of the Pentagram.



## THE TREE OF LIFE: 19

In this lesson, we have given you two keys to the meaning of that mysterious symbol. In the next lesson you will find a further explanation of its meaning, and of the practical use of the Pentagram in magic.





# TREE OF LIFE

ROOT OF POWER (3)

Pentagram in Pentagon - - - - - 1

Mean proportion - - - - - 2

Adonai - Lord - Hailal - temple - same 3-4

Dion Fortune - Drawing ☆ for defense 9-10



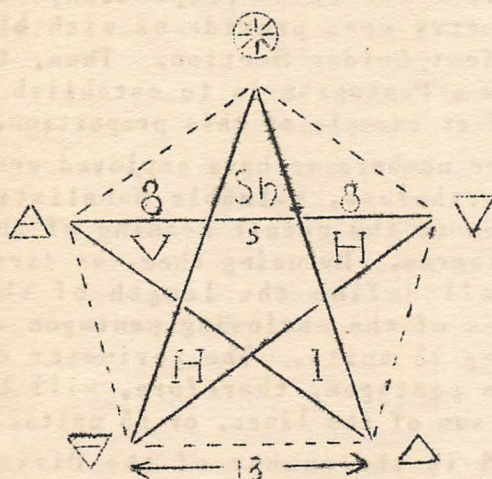
# THE TREE OF LIFE

## LESSON TWENTY

### THE ROOT OF POWER (3)

THE FIGURE below shows a Pentagram enclosed in a pentagon. Inside the points of the pentagram are the English equivalents for the Hebrew letters employed in the Rosicrucian and Qabalistic spelling of the name Yehoshuah, יהושׁה, which is formed by inserting the "Holy Letter," Shin (שׁ), between the first two and the last two letters of יהוה.

Outside the pentagon are the symbols of the Quintessence and the four elements, as they are assigned by occult tradition to the points of the Pentagram.





## THE TREE OF LIFE: 20

REALITY, designated by the Tetragrammaton, or יהוה. Consider this carefully. ה'כ"ל and אדנ'י, being numerically identical, are understood by Qabalists to be two aspects of the same thing. That thing is the relatively localized self-expression of the ONE REALITY as Malkuth, the Kingdom, as the cosmic order in which every human being lives, and by which the activities of every human being are circumscribed and conditioned.

To the eyes of the materialist, this order is a world composed of physical "matter." To the eyes of the enlightened, this order is the dwelling-place, and also the living presence, of the ONE IDENTITY designated by the Divine Name, יהוה, Jehovah.

All human activities are part of, and are inseparable from the perfectly co-ordinated operations of the Life-power. These are represented on the Tree of Life by Malkuth. Nothing done by any human being is separable from the sum-total of the Life-power's self-expressions. This is just as true of the destructive acts of ignorant persons--the acts we call "evil"--as it is of the constructive works of the wise.

By the measures given in our fig-

# TREE OF LIFE

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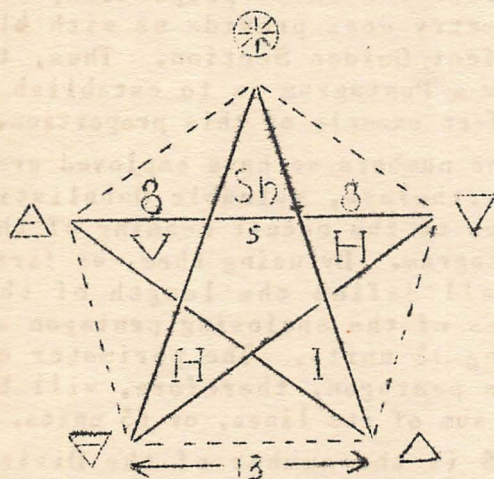
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Outside the pentagon are the symbols of the Quintessence and the four elements, as they are assigned by occult tradition to the points of the Pentagram.



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On the upper horizontal line of the Pentagram are the figures 8, 5 and 8. These are the digits corresponding most nearly to the actual subdivision of the line into extreme and mean proportion.

That is to say, 5 (the length of the short segment) is approximately to 8 (the length of the long segment) as 8 is to 13 (the length of the sum of these two segments). Again, 8 is to 13 approximately as is 13 to 21 (the length of the whole line). Note that these *numerical* proportions are only approximate. The actual *geometrical* divisions of the line, however, are in exact extreme and mean proportion. Numbers cannot express the exact proportion, but geometry does provide us with the perfect Golden Section. Thus, to draw a Pentagram is to establish a perfect example of this proportion.

The numbers we have employed are, nevertheless, valuable Qabalistic clues to the occult meaning of the Pentagram. By using them, we first of all define the length of the lines of the enclosing pentagon as being 13 units. The perimeter of this pentagon, therefore, will be the sum of its lines, or 65 units.

65 is the number of the Divine Name 'יהוה, Adonai, "Lord." This is the name used by pious Jews as a



## THE TREE OF LIFE: 20

substitute for the Tetragrammaton, יהוה, whenever they come upon the latter in reading the Scriptures.

65 is also the number of the noun הֵיכַל, *Haikal*, meaning "temple," or "palace," and of the verb, הָשָׁב, *haws*, "hush, keep silence." In Habbakuk 2:20, we read, "The Lord (יהוה) is in his holy temple (הֵיכַל), let all the earth (אָרֶץ) keep silence before him."

אֲדֹנָי, *Adonai*, is the special Divine Name for Malkuth, the tenth Sephirah, and to this Sephirah Qabalists attribute the element of earth (אָרֶץ). Again, the הֵיכַל, *Haikal*, or temple, is for human personality, the physical body, and that body is formed from the earth, or physical manifestation of the Life-power's spiritual energy, taking form as the "matter" constituting man's body in his physical environment.

When a Pentagram is traced in the air with the point of a sword, or other magical implement, the enclosing pentagon is *defined*, but not actually described. For this reason, it is indicated by dotted lines, in the figure on page 1.

The occult meaning is that all activities of man (the Pentagram) are carried on within the being of אֲדֹנָי, *Adonai*, the "Lord." This "Lord" is the palace, or temple, of the ONE

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By the measures given in our fig-



## THE TREE OF LIFE: 20

ure, every line of the Pentagram is 21 units long. The number 21 is the value of the Divine Name יהיח, *Ehe-yeh*. This is the special Divine Name attributed to Kether. It is the word rendered "I AM," in English translations of Exodus 3:14.

21 is the value of another Divine Name, יהי, *Yeho*. This Name, with five permutations of its three letters, appears in *The Book of Formation*, in connection with the establishment of the six directions constituting the Cube of Space.

Its first two letters, I and H, form the special name for Chokmah, יהי, *Yah*. Its last letter, י, is understood by Qabalists as being a symbol for the sixth Sephirah. Thus יהי combines Qabalistic designations for Chokmah, the Father, and Tiphareth, the Son, as does the noun יח, *ehben*, in which the first two letters spell יח, *Ab*, Father, and the last two spell יי, *Ben*, Son. The point here is that the establishment of creation, symbolized by the formation of the six directions of space by permutations of the letters of יהי, *Yeho*, intimates also that this work of creation is the joint activity of the two aspects of Being represented on the Tree by Chokmah, the Father, and Tiphareth, the Son. Compare, in this connec-

## THE TREE OF LIFE: 20

tion, the doctrine of the Gospel according to St. John--a doctrine borrowed from Philo Judaeus, who was strongly influenced by Qabalistic traditions, as may be seen by anyone who reads his works.

Thus, when a Pentagram is traced in ceremonial magic, each of its five lines stands for  $\overline{\text{היה}}$ , *Eheyeh*, or for  $\overline{\text{יהו}}$ , *Yeho*. The meaning is plain. The works of man (the Pentagram) are not only circumscribed and conditioned by the being of  $\overline{\text{יהו}}$ , the Lord, but they are also special manifestations of the spiritual power proceeding from Yekhidah in Kether, and likewise expressions of the joint activity of the Life-force in Chokmah and the creative imagination which is the basic activity of Tiphareth.

It seems to us that we engage in actions of our own, performed by our own powers. Yet not one of our thoughts, words, or deeds can exist apart from the operation of the cosmic Life-force, Chaiah in Chokmah, nor apart from the image-making power of the ONE IEGO seated in Tiphareth.

Again, the number 21 is the sum of the numbers from 0 to 6 inclusive, or the theosophical extension of 6. Then, since 6 is the number of Tiphareth, we may interpret each line of



## THE TREE OF LIFE: 20

the Pentagram as signifying the extension, or full expression, of the power of the Central EGO. The practical meaning is not essentially different from the conclusion we drew from our consideration of each Pentagram line as being a representative of  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$  or of  $\overline{\text{H}}\overline{\text{H}}$ . But our emphasis here is on the sixth Sephirah, which is the one which, in Qabalistic psychology, has special relation to the mental activity which is expressed in the formation of imagery.

Thus we find that there are two other words in Hebrew which correspond to 21. One is  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$ , *hawgeeg*, meditation (Psalm 5:1). The other is  $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$ , *khesev*, vision, form, appearance. These two words extend the meaning of the Logos doctrine, by their indication that the process is exactly what is meant by a statement in *The Book of Tokens*: "I utter myself by seeing."

The environment of man (as even physical science demonstrates) is constituted from the "substance" of light vibration; from the correlated activities of the electromagnetic energy radiated from suns through their respective world-systems. This same radiation is what makes vision possible, and this is as true of mental as of physical sight.

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Yet we must remember, also, that ours is a mental universe. It is the expression of the creative, formative *Thought* of the Universal Mind, of the limitless *mental* light which is concentrated in Kether. Hence there is a sense in which it is correct to say that all activities in the cosmic order are aspects of the musing or meditation (יְיָיָיָ) of the cosmic SELF, Yekhidah. Consequently, in using the Pentagram ceremonially, an instructed Qaralist will, by the gestures involved in tracing it, be impressing his subconscious mentality with most potent suggestions.

He will be asserting, in a gesture, the proportionate relationship between God and man, and man and nature, which was explained in Lesson 19. He will be reminding himself that all his personal activities are part of the Divine Order. He will be affirming that whatever he thinks, or says, or does, he is participating in the joint activity of the universal Life-force and the image-making power of the Central Ego. Finally, his use of the Pentagram will deepen his realization that all things, all conditions, all activities, are essentially mental things, mental conditions, mental activities.



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In this lesson we make no reference to the details of the employment of the Pentagram in ceremonial magic. These details are reserved for instructions given to Companion Builders and Working Builders. Here however, it may be well to say that no printed instructions for the ceremonial use of the Pentagram are correct. Neither are they safe to use.

For not only are they incorrect in one very important detail, but it is also a fact that the ceremonial use of the Pentagram by a person who is not linked by actual initiation and obligation with a genuine mystery-school, exposes the operator to risks which are not the less real because they have no immediate sensory effect. This is a word to the wise. To the unwise it may seem to be fantastic; but it is precisely because we have no means of knowing that these pages will not fall into the hands of the unwise that we refrain from giving directions for the ceremonial use of the Pentagram.

One exception to the foregoing warning may be worth mentioning. In Dion Fortune's book, *Psychic Self-Defence*, she says:

"In dealing with elementals or non-human entities, the Pentagram, or Pentalpha, is the best weapon.

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This is a five-pointed star drawn in a particular way. Pointing the first and second fingers of the right hand, and folding the others into the palm and touching their tips with the thumb, proceed to draw the Pentagram in the air, keeping the elbow stiff and swinging the arm at full length. Start with the right arm across the body, the hand about the level of the left hip, the extended fingers pointing downwards and outwards. Swing it upwards, as if drawing a straight line in the air until the fingers point straight upwards above the head at arm's length. Now sweep it down again, keeping the elbow stiff, until the hand occupies the corresponding position on the right side to that from which it started on the left. You have now drawn a gigantic ff upside down. Next swing the hand across the body, on a rising incline, until it is stretched on a level with the left shoulder, pointing to the left. Bring it across the body horizontally until it is in the same position to the right, fingers pointing away from the body. Now swing it downwards across the body till the hand has come back to the point by the left hip whence it started. This is an exceptionally potent sign. The value of the Five-pointed Star, the symbol of Humanity, is widely known



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among occultists, but its potency depends upon the manner in which it is drawn. The method I have given is the correct one for banishing."

--*Psychic Self-Defence*, p. 189.

This banishing Pentagram is of great efficacy in warding off psychic attacks. Nor is its value limited to dealing with elementals or non-human entities. Precisely because a Pentagram so traced in the air does symbolically affirm what has been stated in this lesson, it serves also as protection against psychic attacks from human beings.

They who make such attacks are deluded by belief in personal free-will. So are all black magicians. Thus black magic is, in the long run, destructive to all who engage in it. Neither can it harm any person who has purged himself of the delusion of separateness.

On the other hand, no person who is truly wise will deny that there is such a thing as black magic. To pooh-pooh it is no protection. Indeed, they who scoff are peculiarly susceptible, inasmuch as their attitude is itself a betrayal of ignorance. He who makes the mistake of denying relative "evils" and believes himself to be sufficiently protected by some sweeping affirmation to the effect that "All is

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Good," is liable to experience a sad awakening.

We have, all of us, to deal with relative evil in ourselves, in others, and in society. These evils are actual, and must be recognized as such, before we can begin to transmute them into forms of relative "good." Among them are the various kinds of malicious magic, ranging all the way from the suggestions in a patent-medicine advertisement, or the coercions of high-pressure selling and subversive propaganda, to subtler mususes of psychic forces.

Yet none of these things can harm one who understands them. There are various methods of psychic self-defence. The very best are those which are founded on true conceptions of man's place in the cosmic order. Among them, the Pentagram is one of the most potent, and some of the reasons therefore are in this lesson. The essence of them all, and basic reason for the efficacy of the Pentagram, is the idea that human volition, though it is an expression of a perfectly free will-power, is not something which originates in human personality. Because the Pentagram is a symbolic expression of the relation of God to man, and of man to nature, because it is



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a potent affirmation of the truth that whatever is done by man is actually a final link in a series of activities begun by God, this is a very powerful magical symbol.

What it represents is a summary of the meaning of the fifth Sephirah, to which the Pentagram is linked through the number 5. It leads, furthermore, to the conclusions which are represented on the Tree of Life by the paths of Lamed and Mem, proceeding downward from Geburah.

The path of Lamed is that which links the fifth Sephirah to the sixth, Tiphareth. It is, among the Thirty-two Paths of Wisdom, the path of the Faithful Intelligence. By its association with Lamed, this path is also connected with the zodiacal sign Libra and with the function of Work, or Action.

In the lessons on *Tarot Fundamentals* and *Tarot Interpretation* we have given much of the occult teaching relating to this path, in our explanations of Key 11, Justice. Review of this material is suggested at this point in your studies.

The main idea we wish to stress here is that genuine faith always expresses itself in works. This operative faith is what carries the current of will-power from its seat in Geburah down to Tiphareth. There



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it finds its primary expression in creative imagination, in the perception of intended changes as being present realities on the mental plane. Furthermore, these transformations are perceived as adjustments, as forms of action which shall serve the ends of justice. They are understood, moreover, to be operations which, though their forms of expression are seen self-consciously as present mental realities, are carried on at subconscious levels, in-so-far as these mental realities are precipitated from the mental plane, down through the astral, into physical form.

The other path, that of the letter Mem, is that of the Stable Intelligence, symbolized in Tarot by Key 12, the Hanged Man- Review of earlier instruction based on this Key will be profitable also. In conjunction with the instruction given in these three lessons on the fifth Sephirah, one outstanding meaning of Key 12 will be obvious. The Hanged Man, with his white hair, and the golden aureole surrounding his head, does represent human personality, but symbolizes also the truth that every human being is but the reflection of the ONE BEING, Who is both the eternal Youth pictured in Key 0, and the Ancient of Days symbolized by the Emperor and the Hermit.



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Personality is completely dependent on the cosmic order, pictured in Key 12 as the gallows. Yet that order is also the joyous dance of life symbolized by Key 21. With reference to any particular personality, that order seems to be pre-existent to the person. Yet there is a sense in which the true selfhood of that person *was*, before ever the world came into actual physical being. For personality, *any personality*, is but the appearance, in relative time and space, of the formless ONE, "which was before all beginnings, which is throughout all activities, which will be, when all activity subsides into the still calm of Pure Being."

Of this we shall speak again, when we have come to our explanations of the eighth Point, which is the lower terminus of the path of Mem and the Hanged Man.

### GEMATRIA OF THE FIFTH SEPHIRAH

גבורה, *Geburah*, Strength, is the number 216. Among the correspondences are:

אקקיה, *aqqaqia*, acacia. This is found in Rabbinical Hebrew only. It ties up with the Masonic symbolism of the acacia.

אריה, *arieh*, lion. Name of the sign Leo, attributed to the letter

## THE TREE OF LIFE: 20

Teth and to the eighth Tarot Key. Thus the red lion in Key 8 is indicated by this Gematria as a symbol for Geburah, Strength, the title of Key 8.

בבא מצ'יעא, *baba mitzya'ah*, (Aramaic), the Middle Gate. Compare with the symbolism of the number 5, representing mediation.

דביר, *debir*, oracle, shine, adytum.

חורב, *Horeb* (Exodus 33:6), another name for Sinae, the mountain where the Law was given to Moses.

יראה, *yirah*, fear, reverence. Closely akin in meaning to Pachad, another name for the fifth Sephirah.

ראה, *reahyah*, sight (attributed to Key 4, and to the path of the letter Heh). Because the letter Heh is also the number 5, it is sometimes used by Qabalists as a symbol for Geburah, just as Vav, the sixth letter, is a symbol for Tiphareth. Note also that the path of Heh, being related to the sign Aries, represents the influence of Mars, of which Geburah is the Sphere.

רוגעז, *rogez*, commotion, restlessness, disquiet, anger, rage. רנן is attributed to the twenty-fifth Path of Wisdom, and to Key 14 of Tarot. This is the path of Temptation or Trial, and it is because the



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tests of our faith and devotion, when misunderstood by ourselves and others, appear to be manifestations of the Divine Wrath, that there is this Qabalistic connection with the twenty-fifth path. In reality, the "wrath" is for our good, for our growth and development. Thus those who understand it see in the "wrath" of God the expression of His Perfect Law.

The Latin Gematria of 216 is also of no little importance. It includes:

*Auxiliante Deo et Natura*, aiding God and Nature (*Secret Symbols of the Rosicrucians*, page 5). This exactly expresses the consciousness of the Rosicrucian Grade of Greater Adept. A Great Adept, as self-conscious agent of the Perfect Law, uses will-power to further the purposes of the Divine, and to bring Nature to perfection.

*Faciens pacem et creans malum*, "I make peace and I create evil" (Isaiah 45:7, Vulgate). What the unenlightened call "good" and "evil", ascribing them to opposing powers engaged in perpetual warfare, the wise perceive as having their origin in the ONE LIFE.

*Lapis Philosophorum*, Philosophers' Stone, the "Stone of the Wise" is



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the stable, unalterable consciousness of a Greater Adept, who knows himself to be in perfect union with the Father (Chokmah). Out of this consciousness comes the Greater Adept's power to make Nature obedient to his will.

*Mercurius de Mercurio*, Mercury from Mercury (Secret Symbols, page 48). This is one of many names for the *Lapis Philosophorum*, and has the same meaning.

**תע**, *Pachad*, Fear, is, as we have explained, the name for the fifth Sephirah that represents the emotional approach of ignorance to the rigid severities of natural law and natural forces. Its Gematria includes:

**צל**, *botz*, whitish clay, mire. This refers to the ignorant as persons immersed in the illusions of physical existence.

**חסד**, *chesed-ka*, thy lovingkindness. An expression from Psalm 138: 2. It shows the difference between a wise man's reaction to the power of the fifth Sephirah and that of the ignorant. What the ignorant fear, the wise interpret correctly as lovingkindness. Note that the latter is Chesed, the fourth Sephirah, which is the immediate predecessor on the Tree, of the fifth.

N. B. A clue to the deeper meaning



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of the name <sup>*ekhad*</sup> **תַּדְּ** is the plural form, **תַּדְּ**, which is translated "loins" or "thighs" in the English Bible. This is a euphemism for what the Latin version plainly calls *testiculi*. This links with the meaning of Geburah as the Sphere of Mars, for Geburah is held to be the seat of virile strength, and Mars rules the reproductive functions governed by Scorpio.

**יָד**, *Deen*, Justice, is the highest name for the fifth Sephirah. Its value, 64, is noteworthy also because it is the square of 8, the special number of the Sephirah **הוֹד**, and the number, also, of the letter Cheth, which is the channel carrying the influence from Binah down to Geburah. The Gematria of 64 includes:

**אָדָם-חַוָּה**, Adam-Eve, a Qabalistic verbal symbol for all humanity.

**אָנָּח**, *anakhah*, a sigh, a groan, a deep breathing. On the surface, this refers to the emotional reactions of persons who do not understand the Divine Justice, or who fail to perceive it at work in the world. There is, however, a deeper meaning, connecting the ideas of the exercise of volition and of deep breathing, which is part of the practical technique of every Greater Adept.

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וְהָאֵבֶן, *ve-ha-ehben*, "and this stone" (Genesis 20:22). Refers to the Stone of Bethel, which tradition identifies with the "crowning stone" now in Westminster Abbey. The letters of וְהָאֵבֶן may be set in the following order; וְהָאֵבֶן, and read *Hu Ben* to indicate that *Hu* (Kether) and *Ben* (Tiphareth) are united in the mysterious אֵבֶן, *Ehben*, the Stone. This "Stone" is, of course, the same as the *Lapis Philosophorum*, or *Mercurius de Mercurio*, we have considered in our review of the Gematria related to the word גְּבוּרָה, *Geburah*. וְהָאֵבֶן, moreover, may be read: "He (is) the Son."

In Latin Gematria, 64 is the number of:

*dictum*, a saying; a prediction, a prophecy; an order, a command. The Perfect Law is at once a prophecy and a command.

*domus*, abode, dwelling, home, house. The Divine Justice is our true abiding-place.

*sal aqua*, salt water (Secret Symbols, page 30). The symbol associated with these words in the text cited leaves little room for doubt as to what *sal aqua* really is. *Sal aqua* is called also *Matrix Corpus*, matrix of the body. The correspondence is to *Geburah* as the Sphere of Mars.

*salus*, health, well-being, pros-



## THE TREE OF LIFE: 20

perity, deliverance, preservation.

*solve*, dissolve. The first of two alchemical admonitions. The other is *coagula*, coagulate. Dissolution comes first.

*sperma*, seed. The whole alchemical work has to do with the "seed of metals." Within the body of man, the "metals" are the interior stars, or chakras. The power which works through them is the "seed." Human beings, also, are sometimes called "metals" by the alchemists. Finally, on the same page of *The Secret Symbols* where we find *sal aqua*, we read "*Semen Spiriti Sancti*," and, in the Latin of the Rosicrucians, *semen* and *sperma* are interchangeable terms.

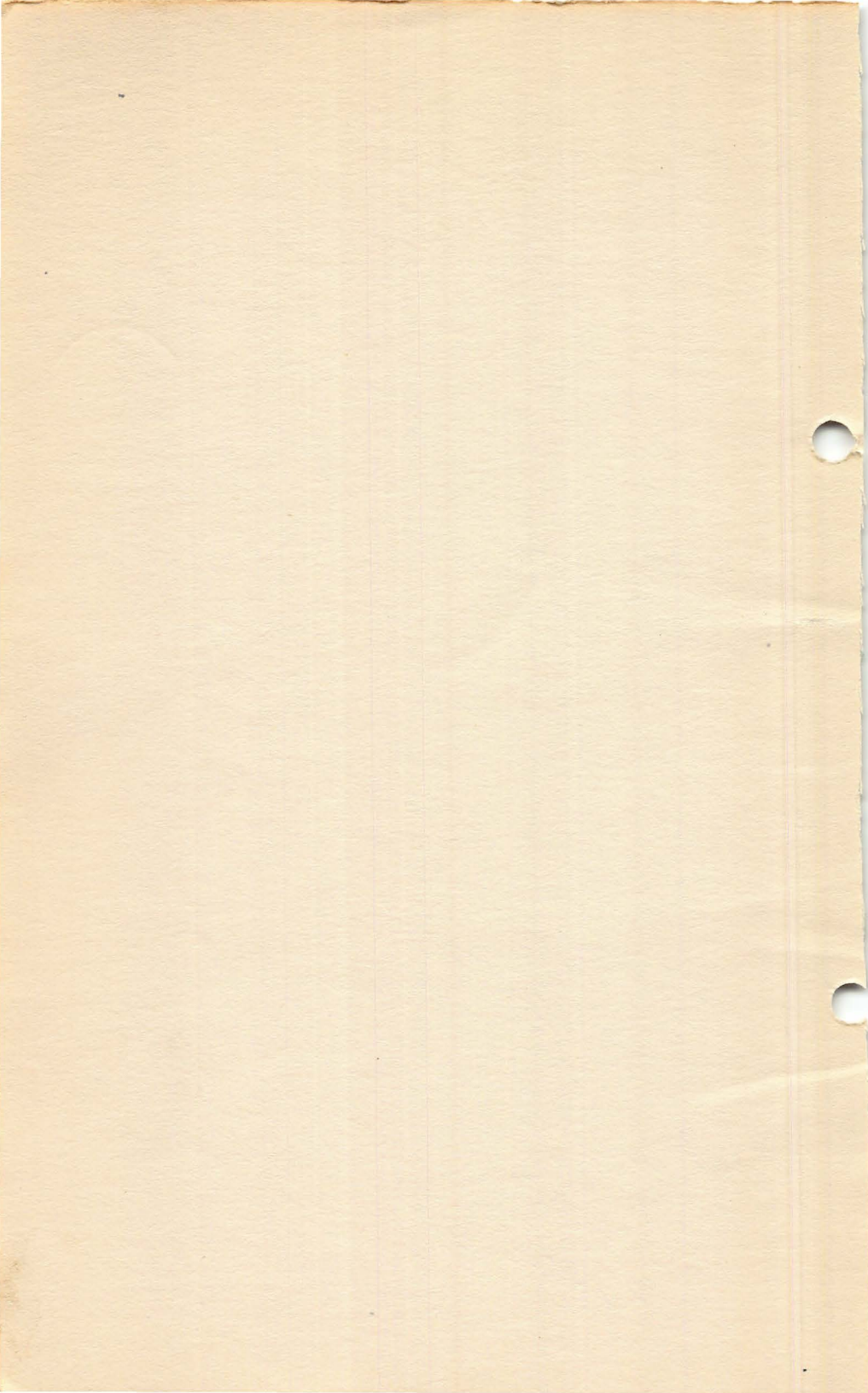
*virgo*, a virgin. Name of the zodiacal sign symbolized in Tarot by Key 9. We have given several clues to this in our texts on Tarot. Others will be found in *Principles and Practice of the Great Work*.

Meditation on these correspondences will be of great assistance. Following the example of those who have gone this way before us, we refrain from extended commentary. The doors to the secret meaning will open to all who knock in the right spirit of perseverance and patience.













# TREE OF LIFE

6 TIPHARETH - THE DWELLER IN THE HEART ( )





THE TREE OF LIFE  
LESSON TWENTY-ONE

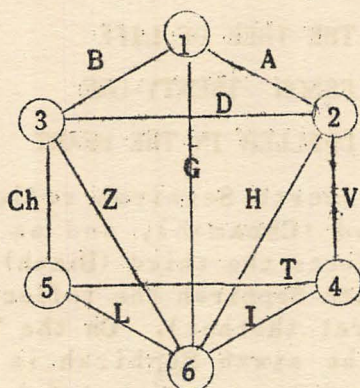
THE DWELLER IN THE HEART

AS THE fourth Sephirah reflects the second (Chokmah), and as the fifth reflects the third (Binah), so is the sixth Sephirah the reflection of the first (Kether). On the Tree of Life the sixth Sephirah is the apex of a down-pointing triangle, whose basal angles are Chesed and Geburah, and this triangle reflects the triangle of the Supernal Triad, having Kether at its apex, and Chokmah and Binah for its basal angles.

Furthermore, Tiphareth is at the apex of a down-pointing equilateral triangle, of which one of the sides is the path of the letter Daleth, the side at the right the path of the letter Heh, and the side at the left the path of the letter Zain.

Hence, as may be seen from an inspection of the diagram below, the sixth Sephirah is, as it were, a reservoir into which flow, by the channels of various letters, the influences of the five Sephiroth above it on the Tree.

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From this sixth point descend the paths communicating the Holy Influence to the four Sephiroth below Tiphareth, and these, as you have learned from *The Master Pattern*, are the paths and Sephiroth finding expression in human personality. The sixth Sephirah is exactly midway between the first and the tenth Sephiroth. Thus it is the middle point on the Central Pillar, known to Qabalists as the Pillar of Mildness.

Thus the name for Tiphareth, among the Thirty-two Paths of Wisdom, is sometimes given as "The Intelligence of Separated Influence," or "Intelligence of Parted or Allotted Outflow," and sometimes as "Intelligence of Mediating Influence." All three names for this path are derived from the central position of Tiphareth, and from the fact that it



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collects at one point the descending powers from above, and from that same point distributes those powers through the channels which are below. This you can see clearly by looking at a diagram of the Tree of Life.

For convenience in the presentation of the subject-matter of this course, we are taking the Sephiroth in serial order, from 1 to 10. Yet inspection of the diagram of the Tree, or of the figure on the preceding page, will show you that there must be a sense in which Tiphareth becomes active before Chesed and Geburah, and even before the link between Chokmah and Binah is established.

For after the path of Aleph(A) has carried the power of Kether to Chokmah, and the path of Beth (B) has carried the power of Kether to Binah, the same power of Kether is carried through the path of Gimel (G) down to Tiphareth, before the currents of descending influence are established in the paths of Daleth, Heh, Vav, Zain, Cheth, Yod and Lamed. The sum of the numbers of the Three Supernals (Kether, Chokmah and Binah) is 6. So also is the sum of the values of the letters Aleph, Beth and Gimel. And again, 6 is the consequence of  $1 \times 2 \times 3$ , whether we



## THE TREE OF LIFE: 21

take these numbers to be those of Kether, Chokmah and Binah, or whether we take them as the values of Aleph, Beth and Gimel.

Thus the path of Gimel descends, not to the fourth Sephirah, as one might naturally expect, but to the sixth. And, though the Hexad of Sephiroth known as Microprosopus, the Lesser Countenance, includes the six Sephiroth from 4 to 9 inclusive, 6 is the dominant center of this Hexad, and becomes active before either Chesed or Geburah are energized by the descending influences from above.

Again, before Chokmah communicates its influence to Chesed through the path of Vav, it sends down its power to Tiphareth through the path of Heh. In like manner, the influence from Binah is communicated to Tiphareth by the path of Zain before Binah sends down her power to Geburah through the path of Cheth.

Furthermore, Chesed pours its influence into Tiphareth through the path of Yod before it energizes Netzach through the path of the letter Kaph. Similarly, Geburah first sends down its influence to Tiphareth through the path of Lamed, before energizing Hod through the path of Mem.

Thus Tiphareth is established and



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energized by the Three Supernals before ever the fourth and the fifth Sephiroth are brought from latent, or potential, being into actual activity. Even then, nothing is transmitted to the four Sephiroth constituting the field of human personality until the upper Hexad of Sephiroth, from Kether to Tiphareth, has been completely energized.

Kether is the Crown of the Kingdom but Tiphareth is the King; and therefore  $\overline{\text{K}}$ , *Melek*, "King," is one of the names of the sixth Point. Kether corresponds to the principle of rulership. Tiphareth is the active manifestation of that principle, the Ruler Who wears the Crown.

Kether is the universal principle of selfhood, the cosmic SELF, Yekhidah, the ONLY ONE, the Indivisible. Tiphareth is that same principle, manifested as the EGO, seated in the hearts of men.

Remember, Kether is not one, and Tiphareth another. Tiphareth actually is Kether, when Kether is manifested as standing in certain relationships to other aspects of being. Nor does the fact of these relationships deprive Kether, manifest as Tiphareth, of one iota of the limitless power which is centered in Kether itself.

What we are dealing with, in our

## THE TREE OF LIFE: 21

study of the Tree of Life, is a *Single Power*, as that Power presents itself to the human mind. It is our minds that make the various appearances of separation. Yet it is also our minds that are capable of receiving from superconsciousness the corrective influence which enables us to transcend the separative activity of intellect, and realize the true *Unity* veiled by the appearances of the *Many*.

The path of the letter Gimel, which carries the influence from Kether down to the sixth Sephirah, is, as we have explained, the third projection of Mezla, the Holy Influence, from Kether. In the construction of the Tree, this path is equal in length to the full diameter of any one of the four construction circles employed in making the Tree; but this path of Gimel is actually the diameter of the *second* of those circles.

By the conventional representation of irrational numbers by approximate whole numbers this path of Gimel is 52 units long. Thus its length is designated by the number which is that of the full spelling of יהוה, or IVD-HH-VV-HH, Jehovah, the name of the Father. 52 is the number also of מים, Aima, Mother, a name of Binah, and of בן, Ben, Son, one of



## The Tree of Life: 21

the names of Tiphareth. Thus, even in the construction of the Tree, the path of Gimel stands for the combination of Father, Mother and Son.

As the diameter of the second circle used in constructing the Tree, the path of Gimel is the diameter of the creative world, and is therefore a symbol of what determines the limits of creative activity. The upper end of this path is Kether, at the center of the circle corresponding to the archetypal world. The lower end is Tiphareth, at the center of the circle corresponding to the formative world. Thus the path of Gimel links together the archetypal and the formative worlds, through the activities of the creative world.

The archetypal world corresponds to the first letter of יהוה, which is the letter of Chokmah, the Father. The creative world corresponds to the first ה in יהוה, and this is the special letter of Binah, the Mother. The formative world corresponds to the third letter of יהוה, which is Vav, the letter having particular correspondence to Tiphareth, the Son. Thus, even in the construction of the Tree, the path of Gimel, in its actual geometric functions, as well as by the number of its units of length (52), represents the union

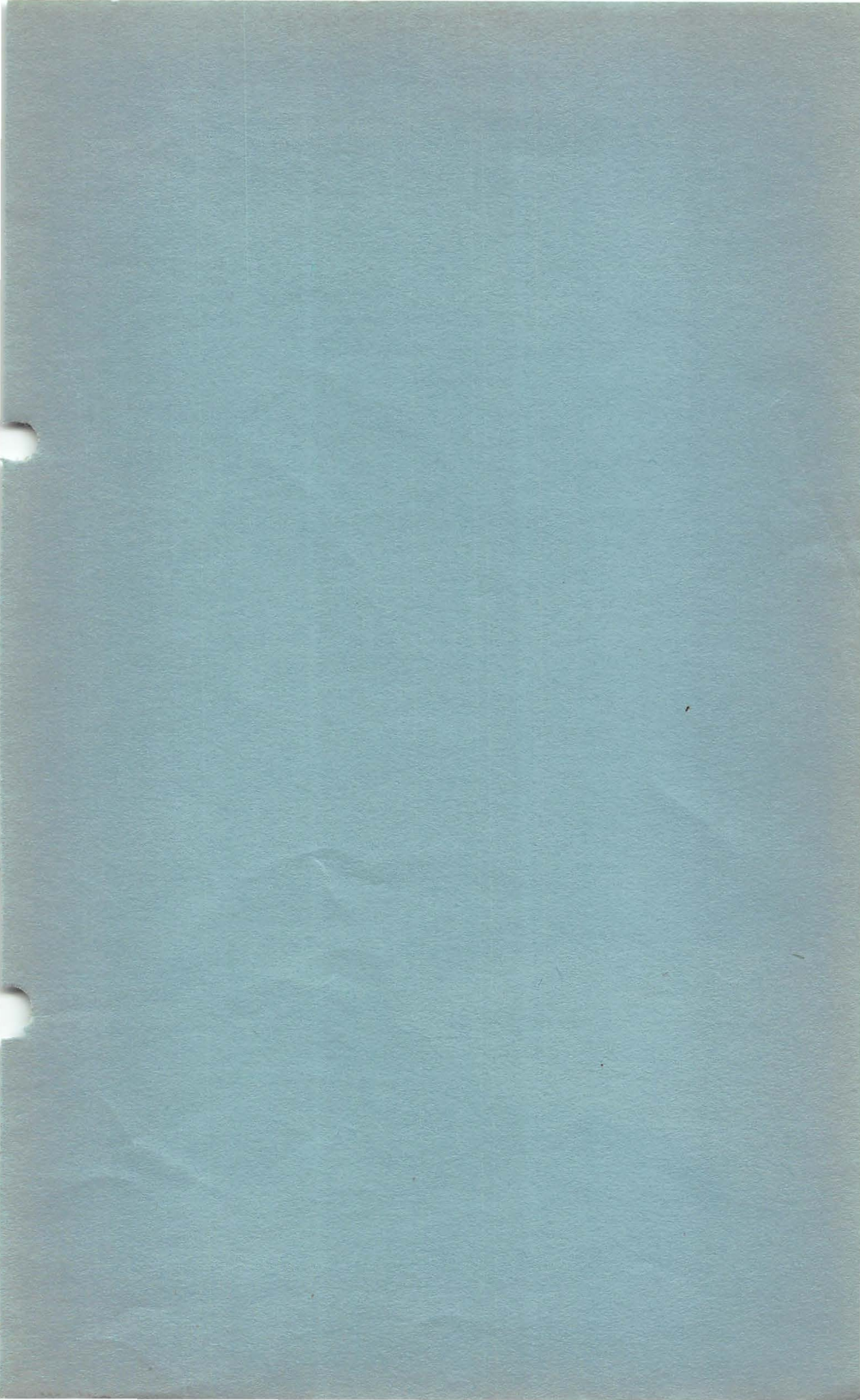
## THE TREE OF LIFE: 21

of Father, Mother and Son.

This path is the thirteenth path, and an ancient commentary says: "All the paths, when they are united in the Supreme Unity, are united through this thirteenth path, for **ADN**, *Achad*, Unity, resolved into numbers, gives 13." What this means is that the letters of **ADN** have the values 1, 8 and 4, so that the number of the word itself is 13. We may therefore expect to find the idea of unity definitely expressed by the path of Gimel.

How this is so, and in what manner it is explained by Qabalists, we shall consider in our next lesson.





# TREE OF LIFE

TIPHARETH DWELLER IN THE HEART (2)

Bth Bth





## THE TREE OF LIFE

### LESSON TWENTY-TWO

#### THE DWELLER IN THE HEARTN(2)

THE NAME of the thirteenth path of the letter Gimel is "The Uniting Intelligence," or "Conductive Intelligence of Unity." In Hebrew, it is מְנַהֵיג הָאֲחָדוּת, *menahig ha-achadoth*, literally, "Driver of Unities." The noun מְנַהֵיג, *menahig*, "driver," is from the verb מְנַהֵג, *minhag*, "to drive" (as a chariot). To a Qabalist, therefore, this word would convey a definite reference to the whole meaning of the Tree of Life, inasmuch as the study of the Tree and its relations is often termed "The Work of the Chariot."

The first two letters of מְנַהֵיג are ׀ and ׀, which combine to form מְנ, a root meaning "to apportion," and the first three letters form the word מְנַה, *menah*, "to ordain, to appoint, to number." The fourth letter is ׀, symbol of the Sephirah Chokmah, the Father. The fifth and last letter is ׀, representing the thirteenth path itself. Thus, by Qabalistic analysis, מְנַהֵיג signifies "The apportionment of the power of Yod, the Father, through Gimel."

*menahig*

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The second word in the name of the path is  $\text{אחדות}$ , *ha-achadoth*, "unities." Its first letter is not only the definite article, *ha*, but is also  $\text{ה}$ , *Heh*, the special letter of *Binah*, the Mother. The next three letters spell  $\text{אחד}$ , *Achad*, One, and add up to 13, the number of the path. The fifth letter is  $\text{ו}$ , *Vav*, which is the Hebrew conjunction "and," corresponds to the path linking *Chokmah* to *Chesed*, and is used again and again as a sign for the sixth *Sephirah*, *Tiphareth*, the Son. Finally, the sixth letter is  $\text{ת}$ , *Tav*, the last letter of the Hebrew alphabet.

Thus one veiled meaning of  $\text{אחדות}$  *ha-achadoth* is "The (H) First (AChD, One) and (V) the Last" (*Tav*, the final letter of the alphabet.) Yet another is, "The Mother (H as *Binah*) is First (AChD) and Last (*Tav*)."  
These are, of course, rather intricate examples of Qabalistic analysis and may require considerable study before their meaning is clear to you. They are included at this point to give you some idea of the profoundly subtle thinking of the Masters of Israel, and to show you that this analysis is really a development of the surface meaning of the words to which it is applied.

The method of the Qabalists is



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such that even if the meaning of a word be lost or corrupted by the passage of time, that meaning may be restored by careful consideration of the letters forming a word, and the combinations of those letters. Hebrew is like Sanskrit. It is a written language, deliberately composed by wise men for the purpose of expressing a religious and philosophical doctrine. The written Hebrew is an adaptation of materials taken from various spoken languages, to specific sacerdotal purposes. It is a work of art, and in its composition certain rules were followed. If we know a rule, and apply it to the analysis of words, we are sure to discover the deeper things beneath the surface meaning.

אֵלֶּיךָ, then, really means, *The One which is the first and the last.* This is the same idea which is expressed in Greek by "Alpha and Omega." It is the affirmation of an underlying Unity, veiled by the appearances of manifestation. It is the declaration that this Unity continues to be itself, no matter what seeming transformations there may be in its ways of showing forth its powers.

What is represented by the thirteenth path, then, is the guiding and directive presence of the heav-

## THE TREE OF LIFE: 22

only influence, actively at work in our personal lives. Here we are dealing with the power which produces tangible, visible manifestations from what, to our senses and our intellect, seems to be nothing at all. This is the crux of the whole occult doctrine.

There is actually nothing whatever besides the **ONE THING**. All appearances, however solid and tangible they may be, are literally spun out of itself by the Life-power. What is even more important is this: *The Power which spins universes out of Itself centers Itself in Man.*

On the practical side, this means that we have available, when we learn how to use it, a power which begins with nothing whatever and ends by the production of the physical conditions constituting our environment. This power is Thought-power. It is actually present in us, and the fact that we may come to know it and employ it for perfecting the conditions surrounding us is the most important fact within the range of human knowledge.

When we know it, and realize what it means, we shall understand that instead of being slaves to circumstance, instead of being under bondage to conditions, we are the distributors or administrators of this



## THE TREE OF LIFE: 22

power which, to use the words of Job, "hangs the earth upon nothing." He who *knows* the presence of this power at the center of his own being and perfects himself in the unobstructed transmission of this power from that inner center, out through thought and word and action into actual expression, knows the practical secret of the Lost Word.

The thirteenth path, then, is the path which represents the fundamental creative potency of the Primal Will, uniting the Center of our personal consciousness, the EGO seated in our hearts, to the cosmic SELF seated at the heart of the universe. In human life, this is the path which specializes the force of the Primal Will as Imagination, the mental function assigned by Qabalistic psychology to Tiphareth.

Imagination is our English word, but the Hebrew is ריח, *Ruach*, and this is precisely the same as the Ruach, or Life-Breath, which is attributed to the path of the letter Aleph connecting Kether to Chokmah. Our central EGO is the point where the power of the universal Life-Breath manifests itself as the active principle at the core of our personalities. The EGO, or "I AM" which we feel within ourselves, the central point of reference round

## THE TREE OF LIFE: 22

which the sum-total of our personal experience revolves, is actually the localized expression of the dynamic power of the universal Center of Being.

Where the average person falls into error is in separating his personal EGO from the ONE SELF, or Universal Center. The belief that every person has a separate Ego, unrelated to other Egos, and in some mysterious fashion peculiar to each personality, is the fundamental lie which gives rise to all other falsehoods, weaknesses, miseries, sufferings.

The laws of nature are the operations of the radiant energy diffusing itself from Kether. This seat of the Primal Will, so far as each of us is concerned, is the innermost center of personality. "The kingdom of heaven is within you," and so is the King, or ruling principle. The power of the True Will is the One Conscious Energy which pervades the universe.

The name of that Will is אהיה, *Eheyeh*, or "I AM." Another name for it is יחידה, *Yekhidah*, the *Indivisible*. When we say "I AM," we are naming the Center, in ourselves, of the One Conscious Energy which has centers everywhere.

That Energy built your body. It



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created your digestive system. It laid out the intricate pathways of veins and arteries and nerves. It assembled the materials which compose your bones. It built your brain. It made your muscles. It formed your heart, your lungs, your liver, your kidneys. It brought into actual, tangible being, out of nothing but its own essentially mental power, every tissue, gland, organ and cell of your body. Thus it was, and is, the builder of your physical personality.

The same Conscious Energy constituted your mind. It evolved your senses. Sight, hearing, touch, taste and smell are all specializations of its power to know. Every power of your mind is a special expression of the One Life-force. Every characteristic of your mind has its origin in the Primal Will.

At this moment the one Conscious Energy is creating all your ideas. It is even now the life of your body -- of all your subtler vehicles. It is the essence of your personality, the active principle of your mind. This is why we say, "I am a center of expression for the primal Will."

That Will is the real YOU. That Will is the only power which can put more force and vitality into your



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everyday activities. You cannot rise higher than that Will. It is already the highest thing in your being, and the highest of all the realities in the whole universe. Its power determines the evolution of your mind and body. Without it you cannot live. It determines the chemical composition of your blood, the secretions of every gland, the movement of every cell.

It is always ready to work for you. For, as chief among the powers of the universe, it is the servant of all. It will strive for you, create for you, build for you. It will regenerate your mind and rejuvenate your body. It will reconstruct your circumstances. It will evolutionize and revolutionize your whole life-experience.

The force of the thirteenth path, symbolized by the High Priestess of Tarot, is the particular phase of the operation of Conscious Energy which accomplishes all these wonderful results. Through this particular force, and its special field of operation, the limitless power of the Primal Will is reflected into the sphere of personality.

The thirteenth path represents the link between God and Man. It is the path of the powers of subconsciousness. In the human body, there is a



## THE TREE OF LIFE: 22

point in the brain where the potencies of this path are localized. They are centered in the pituitary body, behind the root of the nose.

This does not mean that the powers of the thirteenth path are somehow fixed within that organ. It means only that the pituitary body is the physical point *through* which these powers enter the field of personality. From this point, they are distributed through the whole human organism.

These forces put you in touch with everything else in the universe. Not merely with the minds of other human beings, but with the essential consciousness of everything, everywhere. All forms and appearances whatever are forms of the one Conscious Energy. The degree of consciousness expressed through a form depends on the structure of that form; but there is nothing anywhere which is not a center of expression for the Conscious Energy seated, universally, in Kether, and seated, personally, in the heart of man. Through the powers of subconsciousness, which enter your field of personality through the pituitary body, you are now, and always, connected with every other form of Conscious Energy in the universe.

The most distant star, millions of

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light-years away, is linked with you through this center. All the bodies throughout the celestial spaces are connected with your inner center of Conscious Energy by means of the powers of this thirteenth path. So are all mineral forms, all plant forms, all animal forms--all beings, whether sub-human, human, or super-human.

Therefore Qabalists call the thirteenth path "the perfection of the truths of spiritual unities." Whatever its form may be, any mode of manifestation is really a spiritual fact. Whatever powers it manifests are spiritual powers. There is nothing but Pure Spirit where anything is, and we are in touch with the Whole.

The name of the letter Gimel means "camel," and so suggests transportation, to help us remember that the powers of this path bring us messages and wealth from afar. The same power carries our mental messages to other points throughout the universe. Thus the name of the letter, though it does designate a particular animal, was applied in the first place to that creature because camels are beasts of burden. As an abstract noun, Gimel means "a bearer, a carrier."

This noun is derived from a verb



## THE TREE OF LIFE: 22

spelt with the same three letters, **לד**, signifying "to do, to show, to cause to." What is done may, judging from our limited point of view, be either good or evil. But the verb **לד** has also the specifically good meaning, "to reward, to recompense, to benefit." Thus it stands for the working power whereby all that we do is accomplished, and whereby all that is done to us is accomplished also.

Hence the High Priestess, who symbolizes this power, carries on her lap an open scroll. Wherever the Bible speaks of a book, what was in the mind of the writer was such a scroll, and one of the reasons the word "book" is so important in certain Scriptural passages is that a scroll is a spiral. Thus the law represented by the word **TORA** on the scroll of the High Priestess is the law of spiral rotation whereby all the work of the universe is governed. Everything that occurs is determined by this law of alternating, rotating spirals.

Now, whether as a verb or a noun, the word **לד**, Gimel, is composed of letters whose values are 3, 40 and 30, so that the number of the whole word is 73. Observe that the number 73 is written, in Arabic numerals, with a reversal of the digits in 37,

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the number of יְהִיָּה, and the number of הַכְבוֹד, *ha-kabode*, "the glory." This is as if the ideas expressed by Gimel and Yekhidah were like reflections, as they actually are. A mirror reverses the image it shows. Manifestation, since it is the result of the diffusing, centrifugal spiral activity (radiation), is the reversal of the charging, centripetal spiral which winds up power at a center. Yekhidah, the Indivisible SELF, and הַכְבוֹד, *ha-kabode*, the mass of potential working power concentrated at the Center, are one and the same, and each is represented by the number 37.

When this energy is diffused, and distributed from the Center by the unrolling spiral, then we have the highways of the stars, or Sphere of the Zodiac, represented by the words חֶכְמָה, *Chokmah*, and כַּחְמָה, *Kachmah*, both being represented numerically by 73, as is גִּמֵּל, Gimel, which stands for the distributing agency or medium.

In the picture of the High Priestess, the scroll is rolled up. To read it, she must unroll it. This means that the seed-idea, concentrated in the Primal Will at the beginning of a cycle of the Life-power's active expression, is developed by the unwinding or unrolling of the



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corresponding centrifugal spiral. The power of subconsciousness is what unrolls the scroll of the law, making manifest the intent, or purpose, behind each particular cycle of the Life-power's self-expression.

The identity of numeration in the words Gimel, Chokmah and Kachmah shows that the essence of glory (גִּמְלוּת), attributed by the Qabalah to the path of Gimel is identical with the Life-force of the second Sephirah. This essence is Kachmah, primal energy. It is also the Life-Breath in human personality. The path of Gimel carries this power from Kether to Tiphareth.

As the Intelligence of Separated Influence, Tiphareth, the EGO center in human personality, seems to be separated from the Cosmic SELF in Kether. It appears also to have allotted to it a set of distinct functions and possibilities. Here is a clue to the Parable of the Talents.

The candle-power, one might say, of the EGO center in different personalities varies. The electricity shining through any EGO is the same electricity which shines through the others. There is, however, this great difference, which the parable emphasizes. The capacity of an electric lamp is fixed. It is built to use so much candle-power, and no

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more. The "candle-power" of a human EGO center, on the contrary, may be developed. Talents may be increased. One man may have more, or greater, talents than another; but nobody has to do just what somebody else does, or be what somebody else is. The secret of happiness and success is, for any human being, to be *all* that that person's talents permit him to be, to make all possible use of the powers one is endowed with.

This being done, it sooner or later comes to pass that he who follows this way of life reaches the point where he sees that there is no end to the possibilities of further development. Then the emphasis changes, from *getting* to *being*.

The standard changes also. Instead of making comparisons, often unfavorable, between one's own accomplishments and those of some other person's, comparisons are made between one's present attainments and those of a former period. If this shows evidence of growth and unfoldment, all is well.

Of course, there is a goal ahead, and it may be that what we take for our ideal is, in a measure, the likeness of the attainments of some person we have known, or of whom we have heard or read. Yet the talent



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we have to put to work is our own, even though it has been given us by the Lord of Lives. The secret of happiness is in our honest development of our own gifts.

The essence of every such gift is some form of mental imagery. The EGO receives the flux of archetypal ideas from Kether, and proceeds to specialize them in particular forms of imagery. One single archetypal idea such as that of the human body in a sitting posture, may be specialized into innumerable special creative expressions. The specializing agency is Ruach in Tiphareth, the power of creative mental imagery, flowing out into man's personal field of experience from the EGO center.

The essential ideas are not our own. They do not originate in ourselves. They come down through the path of Gimel from Kether. Our talents are given us. So far as any idea is concerned, he who receives it must never make the mistake of supposing that he originated it. We never speak more truly than when we say, "An idea came to me."

When ideas arrive, it is up to us to develop them. We are given the seeds, but we must make the garden. And that the sixth Sephirah corresponds to the essential idea in the

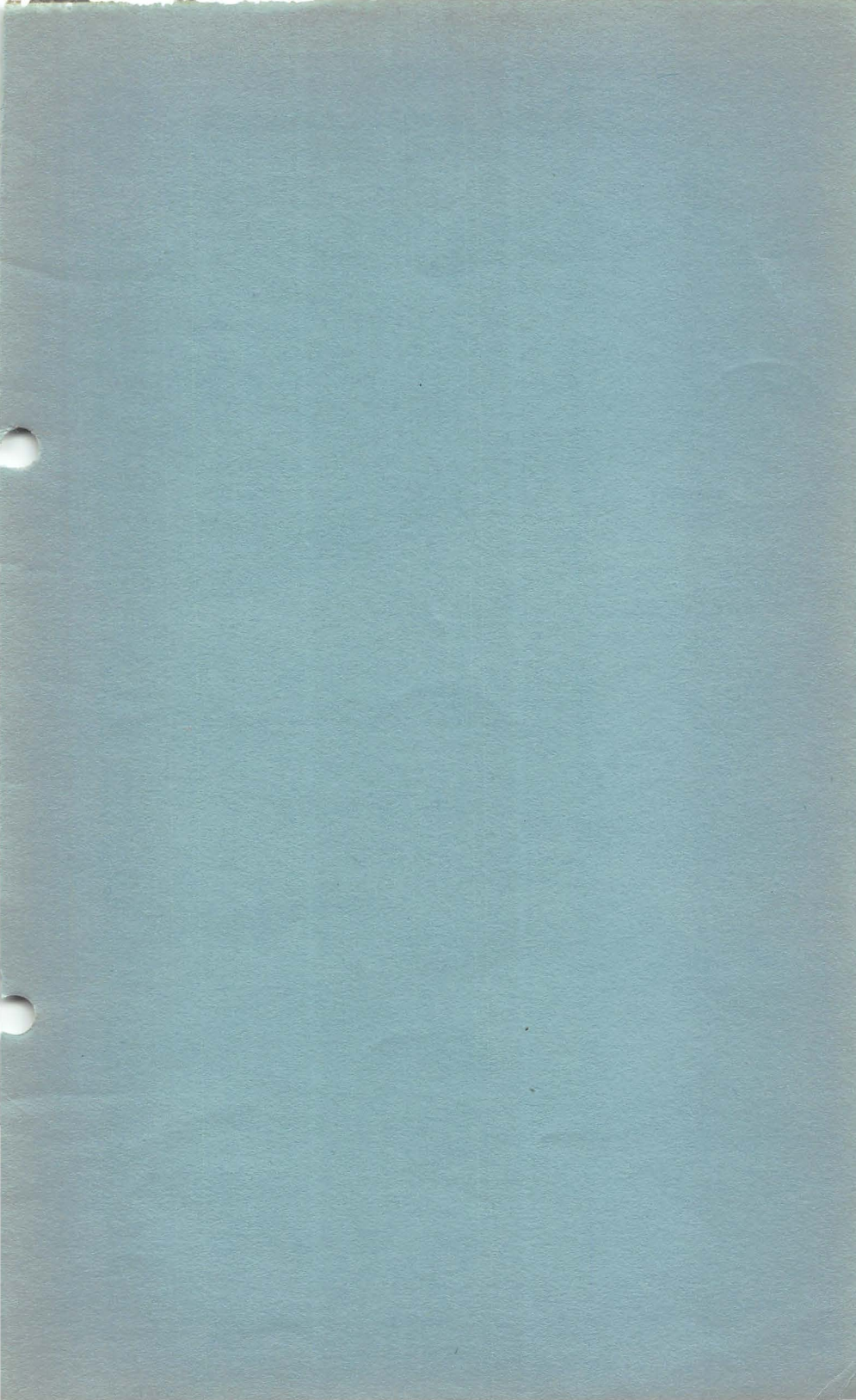
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verb "gardening" is made evident by the fact that one of the Hebrew names for the number 6 is אֶדֶן, *Adam*.

We are told in the creation allegory of Genesis that the Lord put Adam in the Garden of Eden, to dress it and keep it. Now, the word Eden means "delight, pleasure;" but long ago, Qabalists observed that the letters of this word, אֶדֶן, *Eden*, are also letters of a noun which signifies "time." The purpose of human life is really and truly to enjoy a "good time." The only trouble is that so few persons know how to have a good time.

In our next lesson, therefore, we shall continue our study of the sixth Sephirah, with special reference to the Qabalistic interpretations having to do with the words אֶדֶן, *Ben the Son*, אֶדֶן, *Adam*, *Man*, and מֶלֶךְ, *Melek*, *King*. For in the arcane teaching concerning these names for Tiphareth we shall find a clue to the secret of human happiness, and to the fulfilment of the central purpose of human personality.





# TREE OF LIFE





## THE TREE OF LIFE

### LESSON TWENTY - THREE

#### THE DWELLER IN THE HEART (3)

THE SIXTH Sephirah, besides תפארת, *Tiphareth*, Beauty, has these names: אדם, *Adam*; יש, *Ish*, a man (a particular individual), a husband (in reference to Tiphareth as the husband or spouse of Malkuth, the Bride); בן, *Ben*, Son; מלך, *Melék*, King.

Of these, the first, אדם, *Adam*, is the most universal. For Qabalists, the noun אדם is the verbal symbol for the ALL. Thus Rabbi Simeon ben Jochai is quoted in the *Zohar* as declaring that the first letter, א, refers to Kether, the Crown, the second letter, ל, to Malkuth, the Kingdom, and the final letter, ד, to Binah, Understanding. This is as much as to say that אדם embraces the essential nature of the whole Tree of Life, and the meaning of this is that since אדם is explicitly stated in Scripture to be God's Image (צלם) or mental self-representation, it must be that this mental image of itself in the Universal Mind is also the primary being underlying the whole self-manifestation of the Life-power.



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The same idea is found in the doctrine of the Logos, adapted by the author of the Gospel according to St. John from the teaching of the Jewish Hellenist, Philo. The WORD by whom all things were made, and without whom nothing was made that was made, is the essential humanity.

Hence the Primordial Man is sometimes referred by Qabalists to Kether, the Crown, and corresponds therefore to *אני*, *Eheyeh*, I AM, and to *אין*, *Yekhidah*, the Indivisible. Yet this same Primordial Adam is referred also to Chokmah. For Chokmah, the Divine Wisdom, is, before all else, the Life-power's awareness of itself and its powers. This is logically necessary, because Chokmah represents a point in the creative process at which no *things* of any kind have been brought into manifestation. At this stage of the Life-power's self-expression there can be nothing to think about, nothing to contemplate, but its own nature and powers. The mental activity primarily characteristic of Chokmah is that of the Universal Mind looking inward, into itself. That self-reflection, or image, is the Primordial Adam.

Thus the word *צל*, *tzelem*, image, begins with the letter Tzaddi, which



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has special reference to *meditation*, and relates also to the sign *Aquarius*, anciently symbolized by the living creature with the head of a man, shown in Keys 10 and 21 of Tarot. Then the second letter of  $\square\daleth\aleph$  continues the implication of the first, because Lamed, the goad, is an implement devised by man, and Qabalists connect this letter with the idea of work, or action, and mean by "work" those actions of man which bring about various adjustments in man's world. Finally,  $\square\daleth\aleph$  ends with Mem, as does  $\square\daleth\aleph$ , and this final Mem refers to Binah, the reflecting mirror which, so to say, turns God's Idea of Himself outward into the world of relative manifestation, and in so turning it outward, seems to reverse it.

Consider the foregoing paragraph carefully, with the Tarot Keys before you which correspond to the letters of  $\square\daleth\aleph$ --Keys 17, 11 and 12. The sum of their numbers is 40, and may be represented by placing Keys 0 and 4 side by side, with Key 4 at the left. Thus, by Tarot, you see that the elements of the Divine Image may be summed up by the Fool and the Emperor, and that all these elements are focussed in the Emperor who is, note well, a man ( $\square\daleth\aleph$ ), a husband ( $\aleph\daleth\aleph$ ), and a king ( $\daleth\daleth\aleph$ ).



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Key 4 is, moreover, related to the path of the letter Heh, which carries the descending influence from Chokmah to Tiphareth. Consequently, we may understand that the Emperor himself is the Father (Chokmah), and that the six-sided cube whereon he sits represents Tiphareth.

According to the Qabalah, therefore, MAN is not only the central point in the cosmic order, but he is also the essential meaning of the whole universe. Man is God's Idea of Himself. The expression, in all its perfection, of that Idea, is the motive of creation, the self-impelling tendency in the Universal Mind, which is behind the whole creative process. A hint of this is given in Jesus' saying that the Sabbath was made for man, and not man for the Sabbath. For to Jewish minds of his period, the Sabbath summed up the total significance of creation.

To the same effect is the Psalmist's saying that God made man to have dominion over all things. The false philosophies which have plunged the world into the chaos of war deny this conception of the primary importance of man. The false theologies devised by cunning tricksters who seek to dominate their fellows by fear deny it, too.

Yet, even without any great degree



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of illumination any person who will stop to think may see for himself: 1. That he is actually at the very center of an infinite sphere of space, and that this is true, no matter how often he may change his location, because any actual, or conceivable point must be the center of such an infinite sphere; 2. That in the dimension of time, he is, at any actual or conceivable moment, in the NOW which is the exact center between an infinite Past and an equally infinite Future; 3. That, so far as he himself is concerned, the whole universe does revolve round him, does owe whatever meaning it may have to his own awareness that there is a universe, with himself at its center.

These are self-evident propositions. They need no demonstration. Whoever takes time to consider them will find them confirmed by his own first-hand experience. They rest on no other authority than this, and they are so axiomatic that even a child can perceive their truth.

Your world exists because the true SELF of yourself is its creating and sustaining CENTER, and because that CENTER is one with, and inseparable from, the Originating Principle of the whole. To this, all Masters of Wisdom agree. Furthermore, they



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found their practice of life on these self-evident principles; and confirm the inerrant accuracy of these principles by their own perfect exercise of dominion over things and conditions. Ageless Wisdom is nothing but the philosophical and scientific development of these primary conceptions of man's true place in the cosmic order.

Now, the name אָדָם, *Adam*, like that other mystical word we have had occasion so often to mention during the course of these lessons--אֶבֶן, *Éhben*, *Stone*--is really the combination of two nouns. Of these the first is אָדָם, *Ade*, a mist a vapor, formed from the first two letters of *Adam*. It occurs in Genesis 2:6, where we read: "But a mist went up from the earth, and watered the whole face of the ground." The word translated "ground" is, in Hebrew, הָאָדָמָה, *ha-adamah*, and is from the same root as אָדָם, *Adam*, *Man*. The second two letters in אָדָם, form דָם, *Dam*, *blood*.

Thus, concealed in אָדָם are the ideas of "mist" and "blood". They relate to the occult truth that even the physical organism of man is something precipitated from, or condensed from, blood. Furthermore, Masters of Wisdom know how to dissolve their physical vehicles into a



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mist, as did Jesus at his "ascension," at which time, says one of the Gospels, "a cloud received him out of their sight." Here is something of which it is inexpedient to say more here; but it deserves your most careful consideration.

אָדָם, Adam, therefore, may be regarded as being the generic term for man. When it is a proper name, as in Genesis 2:19, 20, 21, it is always prefixed by the definite article הַ, or Heh. As a common noun, it is simply אָדָם.

Thus, when we find this word as one of the names of Tiphareth, we may understand that because אָדָם, Adam, signifies the primary being, or synthesis of the whole creation, so does the sixth Sephirah represent the focal point in which are concentrated all cosmic powers, just as we explained in the first part of lesson Twenty-one.

אִשׁ, Ish, is a more specific term, and is related to what is called *Vir* in Latin. It is the designation for genus homo sapiens, for human beings as we know them. This name is given to Tiphareth to designate the latter as representing the ONE EGO, seated in the hearts of men. In astrology, this central core of Individuality, as distinguished from the outer shell of personality, is said to be

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represented in a horoscope by the Sun; and in agreement with this, Tiphareth is called the Sphere of the Sun.

A sun is a condensation of the universal electro-magnetic energy into a radiant body. Even so is Tiphareth a condensation of the cosmic powers descending through the paths above it on the Tree. As a sun radiates, or diffuses its energy into the world-system of which it is the gravitational center, so does the Ego, Tiphareth, diffuse its power into the paths below it, which paths correspond to the component elements of human personality, as we have seen in *The Master Pattern*.

Nor is this all. The Scripture says  $\text{אָדָם}$ , Adam, was formed from the "dust of the ground," and careless superficial reading of the letter of this text and others like it, has led to the erroneous conception that man is a creature essentially different from his Creator. To correct this, Qabalists add to  $\text{אָדָם}$  and  $\text{אֱלֹהִים}$  the noun  $\text{בֶּן}$ , Ben, Son, in order to bring out the idea that the essential man is "begotten, not made." Humanity is of the same essence as Divinity. "Man" and "God" are members of the same genus. As an old Rosicrucian aphorism puts it: "Man is the Son of God, and there



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is no God but Man."

For centuries this was secret doctrine. In this day, even, those who know no more than the letter of Scripture, and the outer forms of creeds, refuse to accept it, or to follow its meaning to its logical conclusion. Yet no other doctrine is so emphasized throughout the Bible. It is veiled in the language of the Old Testament. In the words of Jesus and of St. Paul, it is openly stated. St. Paul says that as many as are "led by the Spirit of God, they are the sons of God." In the Gospel according to St. John it is written: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Note here the emphasis on *receptivity*, and remember that a genuine Qabalist is primarily one who can receive the spirit of this doctrine -- one who is "led by the Spirit of God." Nor is the emphasis on the name of Jesus out of place here, for the mystical name of Yeheshua, the occult equivalent of Jesus, is particularly related to Tiphareth.

Exoteric orthodoxy has perverted the inner meaning of these words of St. John. Yet it is perfectly true that we must be receptive to the influence of the Christos if we are to

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experience what is meant by "becoming sons of God." Nor is this all. To understand the occult doctrine thoroughly is to understand also that the actual fulfilment of the Old Testament promises did occur at the beginning of the Christian Era, being made manifest in the life of Jesus. Furthermore, this proper understanding of the place of Jesus Christ in the human order includes a correct understanding of the significance of the name "Jesus."

This, as we have explained elsewhere, signifies literally, "Jah liberates." "Jah" is the Divine Name particularly attributed to Chokmah, in the Sephirotic system. Thus the name "Jesus" really signifies, "Wisdom is the principle of liberation." Or we may expand this into the statement: "The real essential nature of the creative order is its eternal tendency toward liberation."

This is what St. James means by the "perfect law of liberty." And he writes that a man who looks into this perfect law, and does whatever he attempts in its spirit, shall be blessed in his deeds.

Now, the essence of this perfect law of liberty is the truth that the **CENTRAL EGO** of the human race, though seated in every human heart



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as the core of that man's or that woman's personality, is not merely the creature, but also the Begotten Son, in perfect union with the Father.

To speculative, intellectualist philosophy, the philosophy of our modern "Greeks," this is foolishness. Yet is it the simple truth, and what is better, the *demonstrable* truth. We are essentially free, because the very law of our being is that we are, in essence, no other than partakers of the nature of the Originating Principle of the universe. Thus do we partake also of the illimitable freedom of that Originating Principle.

This is the philosophical and scientific basis for what is hinted by the name  $\text{מֶלֶךְ}$ , *Melek*, King, the last of the designations of Tiphareth to be considered in this lesson. By this word, Qabalists indicate the idea that the essential Spirit of Man is the dominant power in creation. Than this, there is no power higher, no power more potent.

Every single human personality is a center of expression for this power. What is more, the most ignorant, the most "evil" human personality is just as certainly such a center as is the wisest and best person actually living, or conceivable.



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The ignorant man is no whit less a free creator than is the wise man. He creates the world he experiences, and is the actual author of all the failures, miseries, sicknesses and misfortunes that make up his unhappy history.

The message of the Ageless Wisdom to suffering humanity is this: You make your own sorrows by ignorant misapplication of your power to rule conditions. Your miseries in due course, goad you into the quest for remedies. Eventually, you will become receptive enough to the Spirit in your heart to be led by that Spirit, which is your true and only SELF. Then you will become in actual consciousness what you have been always, and are now, in essential nature--not a Child of Earth lying dead in the grave of error, but a Child of God, an offspring of the Spiritual Sun, and a radiant center for the manifestation of the potencies of that celestial luminary.

Only in this wise does any human being "become" a "Son of God." He becomes *aware* of it. He wakes up to the truth about himself, and is released from the hypnotic nightmare of belief in the power of circumstances.

Tiphareth, then, is the seat of the Creative Word, That Word, in



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very truth, was made flesh, as St. John tells us, and dwelt among us. But the word translated "among" means also *within, inside of*. It is "among" us, of course, because we all share in its presence at the heart of human life. It is present everywhere, filling all. It cannot be driven out of any person, or out of any place.

Its presence everywhere, in all the fulness of its power, is what is meant by the ancient Rosicrucian maxim, *Nequaquam vacuum*, Nowhere a Vacuum. Its transcendent power, and its perfect purity, are therefore present where anything is, where anyone is. This unassailable perfection is the Divine Soul Neshamah, seated in Binah. Qabalists declare that even in the worst of sinners, Neshamah remains unspotted. It is what is meant by the Rosicrucian phrase, *Dei Gloria Intacta*, the Untouchable Glory of God.

This and *Nequaquam Vacuum* are two of our brief Latin sentences or mottoes, mentioned in the allegory of the *Fama Fraternitatis*. The other two are: *Legis Jugum*, The Yoke of the Law, and *Libertas Evangelii*, the Liberty of the Gospels. All four are related to the Grade of Lesser Adept, which, in Rosicrucian ceremonial rituals, is associated

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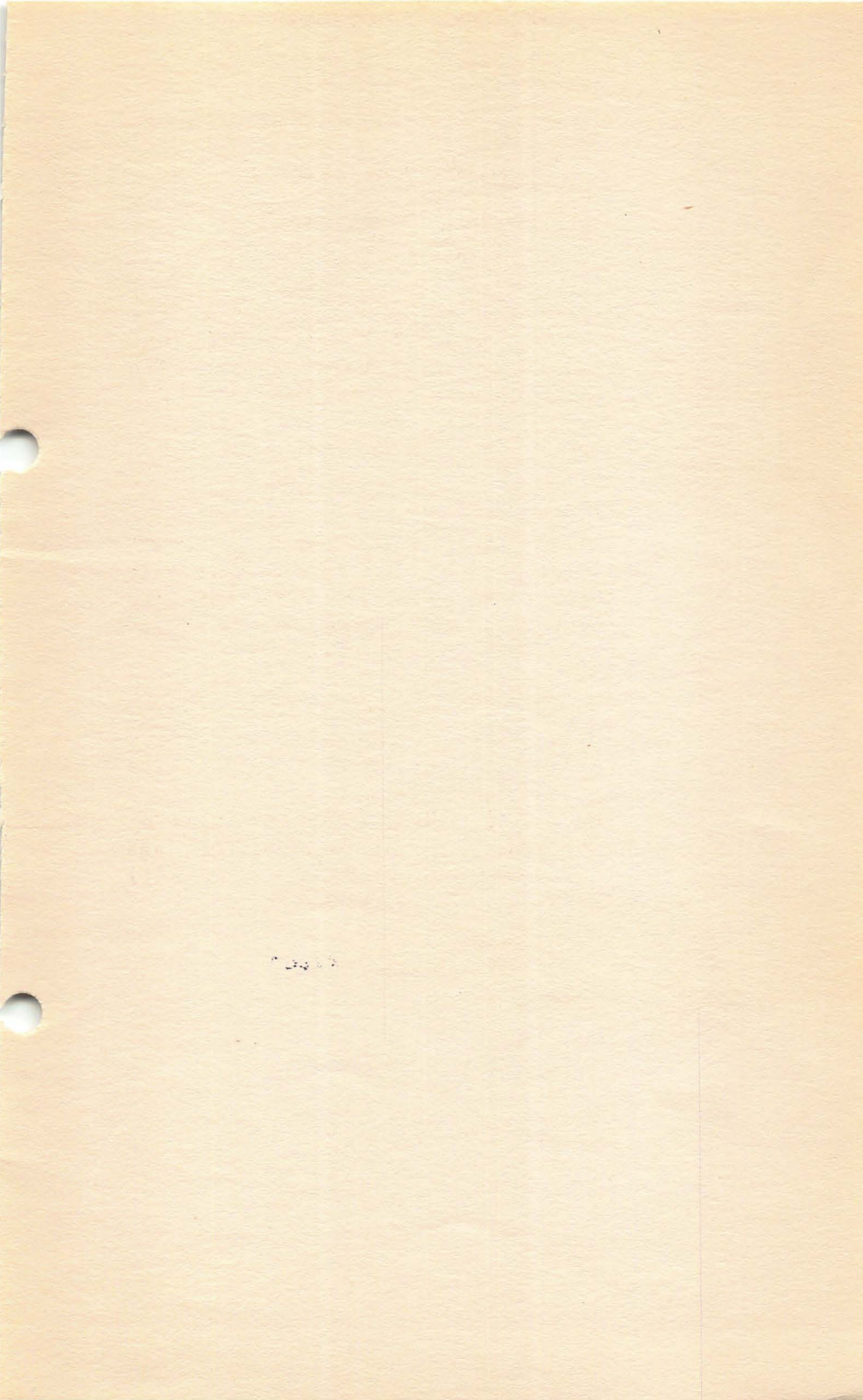
with the sixth Sefhirah.

The yoke of the True Law is really easy, for it is not a law imposed on us by an outside power. It is the actual law of our own being, the perfect law of liberty whose "Ten Commandments" are really "Ten Promises" of the actual state of perfected human personality, when personality is set free from the bondage of delusion.

This perfect law has two fundamental precepts: 1. Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; 2. Thou shalt love thy neighbor as thyself. As thy SELF, as the ONE EGO dwelling "among" us because that ONE EGO dwells also "within" us. For the Divine Soul, Neshamah, and Ruach, named מֶלֶךְ דָּוִד בֶּן יִשְׂרָאֵל, Man, Son of MAN, King, are not two, but ONE, and this is the Royal Presence we call "The Dweller in the Heart."

Melek, Adam - Ben - Ish. Rudch  
King. Man Son Man  
8









# TREE OF LIFE

THE DWELLER IN THE HEART



## THE TREE OF LIFE

### LESSON TWENTY-FOUR

#### THE DWELLER IN THE HEART

THE NOUN Tiphareth signifies "beauty." It is derived from the verb **פאר**, *pawar*, "to shine, to bloom, to glow, to adorn." In the formation of this noun **תפארת**, the root, *rap*, is preceded by a letter *Tav*, and followed by the same letter.

In Tarot, this ending and beginning are symbolized by Key 21. The number of this Key is also the number of **איהי**, *Eheyeh*, "I AM," the Divine Name of Kether, and the number of **יהי**, *Yaho*, the Divine Name used in *The Book of Formation* in connection with that book's symbolical description of the "sealing" of the six directions of space. Again, 21 is the theosophic extension of 6, or sum of the numbers from 0 to 6 inclusive.

The Administrative Intelligence represented by the letter *Tav* and by Key 21 is the same essential energy that we see on the Tree as Kether, the beginning of the whirlings. This same energy manifests in Tiphareth as the Dweller in the Heart, the central EGO at the core of personal existence.



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That center is the ruling power, or King (מֶלֶךְ, *Melek*). It is the cosmic manhood (אָדָם, *Adam*), expressed as the personal self-consciousness. The latter is designated by the word אִשׁ, *Ish*, a word predominantly masculine, because self-consciousness in its relation to sub-consciousness expresses powers the whole world, for thousands of years, has associated with the masculine gender.

The power carried into definite, specialized expression through this EGO center is the power of רוּחַ, *Ruach*, the Life-Breath, manifested as psychic force. For the meaning of *Ruach* in Tiphareth corresponds exactly to what the Greek of the New Testament calls *psyche*, as distinguished from *pneuma*, the term representing a higher level of spiritual energy. *Psyche* is to *pneuma* exactly as is the *Ruach* of Tiphareth to the Neshamah of Binah.

Human self-consciousness, separated by delusion from its higher realities, mistakenly supposed to be an independent entity, is the "psychical" or "natural" man (אִשׁ, *Ish*) mentioned by St. Paul. So separated by delusion, the psychical man cannot receive the things of the Spirit, the influx of spiritual intuition from the Neshamah located in Binah.

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When the personality makes the fatal mistake of supposing the EGO to be "on its own," all sorts of miseries result. When the EGO is recognized as the energy of the Universal SELF (Yekhidah in Kether), centralized in the core of human consciousness, when it is seen to be the distributing center through which the powers represented on the Tree by the Sephiroth and paths above Tiphareth are expressed through the channels of personal life typified by the Sephiroth and paths below the sixth point, then **א'ש**, *Ish*, the personal "man," becomes truly **בן**, *Ben* the Son.

Thus the Divine Name specially given to Tiphareth is **יהוה אלוה וא-דא'ת** *Jehovah Eloah va-Da'ath*. Its literal meaning is: "That which was, is, and will be, strength and knowledge." It is an affirmation of power and an affirmation of conscious awareness. It indicates the highest function of the EGO center in man--to be aware, at the level of self-consciousness, that the essence of our humanity is the universal life of the Father-Mother. To be aware, not as an inference, not as a theory, but as a vivid, *internal* experience. To have, as St. Paul puts it, *exact knowledge* of the secret of God.



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Such knowledge is possible for man. All saints, seers and sages unite to bear witness to this. We may *know* ourselves to be in perfect union with the Father-Mother. Every human being may have precisely the same kind of knowledge possessed by Jesus of Nazareth, and with it, the same kind of powers.

Note well, therefore, that **אדני** is the number 548, and that this is the number of the name Binah, spelt in full, **בֵּית יוֹד נוּן הֵה**. That is, the consciousness that the One Reality is both strength and the very principle of knowledge, is really the perfect manifestation of the Divine Understanding. When any man knows this truth, God in Man understands Himself.

When this knowledge is expressed in human consciousness, all sense of separateness is at an end. No longer does the personality attribute to the EGO powers which really have their origin in higher levels. No longer is the Son the prodigal, spending his substance in riotous living, away from the Father. No longer does the personal Ego puff itself up with pride in attainments and achievements which are not really its own. For, remember, what the prodigal spent so foolishly was what his father had given him.

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On the other hand, when the prodigal returns, all deprivations are at an end. When a human being first catches a glimpse of the truth about the Dweller in the Heart, the immediate result is self-abasement. The false pride of egotism shows itself in its true light, and the one idea which possesses us then is to get back home, there to work as unprofitable servants of Him we have so long forgotten and denied.

Yet, even before we have fully returned to that Central Presence, its power comes forth to meet us. It comes with its best gifts. When we really do get home, we find that the best is none too good for us.

Instead of being treated as runaways and put to shame, we find that all our privileges are fully restored. And the key to all this is our understanding that the One Reality does everything. Thus the number of the name יהוה אלוה ודעת, *Jehovah Eloah va-da'ath*, is also the number of the phrase: עשה כל אלה, *Ani Jehovah asah kal-olleh*, I Jehovah do all this (I the Lord do all these things, Isaiah 45: 7). This is the secret of what Hindu philosophy terms Karma Yoga, Union by Work or Action. When we see that all work is accomplished by the power of the Universal SELF, the burden of labor drops from us.



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Not this only, for we discover also that when we recognize the true source of our personal powers, we are able to accomplish what we never can do so long as we suppose ourselves to be "on our own." This is the secret of all mighty works, the key to all seeming miracles. It is the recognition that human life is actually Divine Life. It is the understanding that the human organism is really an instrument, through which the powers of Omnipotence itself are expressed.

The idea behind this is what we find in the words of Psalm 55:22, "Cast thy burden on Jehovah, and he shall sustain thee." The words of the Hebrew original add up to 666, famous as the "Number of the Beast," which is also the "Number of a Man." Here we must remember that no number in itself is either good or evil. 666 is the Number of the Beast because it is a solar number, representing Man as a center of solar activity. Thus it is the sum of the numbers composing the Magic Square of the Sun, which is associated in Practical Qabalah with the sixth Sephirah.

When this idea of Man as a center for the expression of solar power is materialized as it was by Rome under Nero, it becomes the evil force to

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which the number 666 is related in the Apocalypse. In that book, 666 is simply a means whereby the initiated reader might identify the "Beast" with Nero, whose assumption of divinity and use of solar symbols to represent that divinity, was known to those for whom the Apocalypse was written.

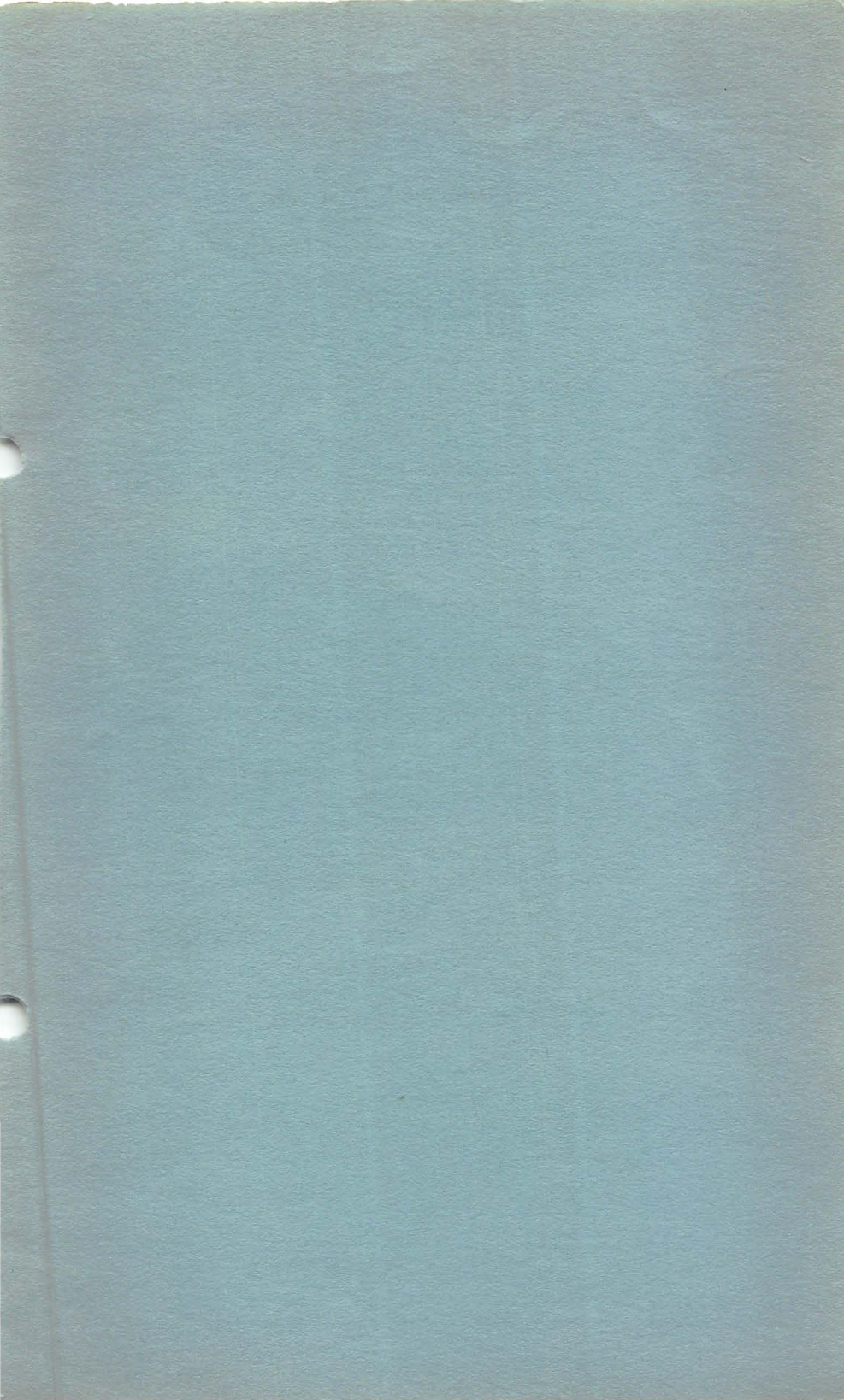
Yet 666 is not itself an evil number. It is the number of the name *Sorath* (סרס), the Spirit of the Sun found again and again in Rabbinical writings. Thus, when 666 as a solar number stands for human usurpation of divine powers and for materialistic sun-worship, it is the Number of the Beast. When the same 666 is taken as a numeral symbol for the radiant physical energy which is the outer vesture of the Spiritual Sun, it loses its evil significance, and the good it then represents is expressed by the phrase we have quoted from Psalm 55. The same good meaning of 666 is shown by the phrase *שמש-יהוה*, *Shemesh Jehovah*, Sun of Jehovah, which always refers, in Qabalistic texts, to Tiphareth.

Tiphareth, then, is the point on the Tree of Life symbolizing the EGO center in the heart of man. At this point we feel the influx of the cosmic radiance which is the source of all personal activity. If we mis-



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take what we feel and suppose it to be some power of our own, independent and self-originated, we fall into all the consequences of this error. When we truly understand ourselves, or as the parable of the prodigal phrases it, "come to ourselves," from then on we are in direct communication with the cosmic dynamo. No longer do we try to live by using up the energy of our personal storage batteries. We recharge them continually from the reservoir of universal vital energy. Then do we begin to discover the hitherto unimaginable potencies present within us. We begin to live radiant, beautiful lives. The burden is shifted from our personal shoulders. The Universal Life manifests itself through us with ever-increasing power and freedom. We find that we are children of the Spiritual Sun, possessing the sacred inheritance of strength and knowledge which enables us to be administrators of the perfect laws at work in even the least details of the Life-power's self-manifestation. We are Sons of God.





# TREE OF LIFE

## NETZACH - VICTORY

I CHRON 29:11 Prayer of David summarizes main points TREE OF LIFE

Isiah 25:8 - Netzach - victory

He will swallow up death in victory.  
He will turn to Netzach on our.

Netzach - Victory - outcome of 1-2-3-4-5-6  
always - successful - victorious

Long view - everything good - in a state of  
being fulfilled

Short view - evil everywhere - appearances only  
good not yet finished

NETZACH. N - reproductive power  
Z - meditation  
CH - field of operation

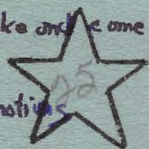
Initiation - body becomes able to partake and come into  
telepathic rapport with Inner School

Victory - control of life forces, desire, emotions

MORAL WEAKNESS is really weakness of personality  
Such persons should be cured - set apart during cure as  
in any other disease.

Results of using hormones proof of teaching concerning  
reproductive aspect of life power.

All systems teach continence is probationary - to gain control of life force



FREE OF LIFE





## THE TREE OF LIFE

### LESSON TWENTY-FIVE

#### THE VICTORIOUS LIFE (1)

THE SEVENTH Sephirah is named [TX], *Netzach*. The original signification of this noun is "brightness, clarity." In English translations of the Old Testament it is variously rendered. Sometimes it is translated "splendor, glory," sometimes "sincerity" or "truth". Occasionally it has the connotation of perpetuity or everlastingness. Often it conveys the idea of completeness or perfection, its use in this sense being comparable to the English "clear," which has the same basic meaning of brightness, as when we say some power or influence is discernible "clear through" a given series of events. In the Qabalistic writings, however, the most usual meaning of *Netzach* is "Victory." It is so translated in 1 Chronicles, 29:11, in that Prayer of David which, in Hebrew, is simply a brief summary of the main points on the Tree of Life. In Isaiah 25:8 again, *Netzach* is translated "victory" in the English Bible, and the context is noteworthy, when compared

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to the paths of the Tree, where Netzach is at the lower end of the path of Nun. The words of Isaiah are: "He will swallow up death in victory." Furthermore, the pronoun "he" in this passage refers to Jehovah Tzabaoth, the Lord of Hosts, specially assigned to Netzach in Qabalah.

Under the aspect of Kether, we have seen that the beginning of all things is the concentration of a power infinite in resource. Chokmah shows us that power as perfectly wise, and as being the essential vital principle active throughout manifested creation. Binah presents it as understanding every detail in the succession of events, and as the finitizing, shaping power expressed in the development of Name and Form. Chesed shows it as the cosmic Memory which includes all personal memories, and represents it also as a fountain of infinite benevolence. Geburah presents it in the aspect of absolute justice. Tiphareth reveals it as symmetry and beauty and as the focal point wherein all super-personal powers are concentrated, to be distributed



## THE TREE OF LIFE: 25

into the field of personality.

Netzach is simply the logical conclusion from all these, namely, the idea that such a power must needs be perfectly successful. In Qabalistic doctrine, the creative process, proceeding from an omnipresent, omniscient, omnipotent ONE, is an activity which cannot possibly fail, as a whole or in any detail.

This being true, it follows that the work of the Life-power never has failed, in the slightest particular. How, then, shall we account for so much apparent failure in ourselves and in our surroundings? The wise answer that there is no real failure. What appears to be failure owes this appearance in part to our misunderstanding of ourselves and our surroundings, and in part to the fact that the creative process, of which our lives are portions, is not yet completed.

Every appearance of failure is an illusion. There never was, there never is, there never will be failure in the working out of the Great Pattern. The omnipotent Life-power always succeeds, is always wholly victorious.

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To say this is by no means to deny the actuality of pain and suffering. Neither is it to pretend that, in some mysterious way, the sin and suffering, the misery and poverty, the disease and death we know only too well as being everywhere in evidence are to be borne with resignation as inevitable visitations of Fate or Providence.

What Ageless Wisdom means, and all it means, is that every seeming evil is really an opportunity for the manifestation of a positive good. Evils are actual enough, but they are only appearances, and they are appearances which may be transformed. Man's province and privilege is to effect these transformations.

There is no denying the actuality and the painfulness of many of these appearances. Similarly, there is no denying the very unpleasant odor of musk, in its pure state. Yet musk is the base of many fine perfumes. Again, the poison of a cobra is deadly when it enters the blood stream from the snake's fangs. Modified by human ingenuity, the same venom is a specific against hemophilia, and has been the means of saving many lives. Man can change actual evils into positive forms of good. His power to do this is a specialization of the cosmic Intel-



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ligence working through his personality. He is, therefore, the instrument through which the Life-power brings its work to completion. Evils are transitory. The permanent reality is complete perfection.

This doctrine is not put forward as a substitute for action. Not by mere words, by mere affirmations that all is good, do the wise demonstrate the truth of the essential perfection of the cosmic success-process. To say, "All is fundamentally good" is true, but we must not use the statement as a sort of mental narcotic. It does not absolve us from doing whatever we can to abolish the appearances of misery and pain which fill the stage of human life with so many pitiful figures of tragedy.

Neither is the doctrine to be confused with the silly optimism which calls this the best of all possible worlds. It is nothing of the kind, even though we may not accept the exoteric Buddhist doctrine that all manifested existence is tainted with suffering. The world we know, when we know nothing but its superficial appearances,--"this world," as Jesus called it, to emphasize the fact of its apparent immediacy to our senses,-- is truly shot through and through with misery.



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Hence, when we speak of its essential perfection, we are not propounding any such nonsense as that put forth by some lunatic "meta-fizzlers" who rave about the "Finished Kingdom." These people try to make us believe that the Great Work has already reached its term. In the face of all evidence to the contrary, they deny the actuality of pain and suffering. Some carry this nonsense to the extreme of refusing to help the sick and needy, on the ground that those who suffer are either "reaping Karms," or else are responsible for their own misery because they have not attained to the "enlightened" understanding of these modern Pharisees, who pass by on the other side, thanking Heaven they are not as the publicans and sinners.

What folly it is to prate of "Finished Kingdoms" while mothers and babies go on dying by thousands every year, simply because those who control the wealth of the world will not spend what is needed to help their neighbors! It is ridiculous to take refuge in affirmations of perfection in a world where mass-murder is permitted and encouraged for the sake of private gain.

When Ageless Wisdom takes the long view, and proclaims the ultimate



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triumph of good, it does not offer this as a substitute for the short view which sees clearly that the final victory is not yet an accomplished fact. What we get from the long view is confidence that we are on the winning side when we do everything we can to alter the unlovely features of the prospect presented by the short view.

It is important to know the power with which we work is fully adequate to the undertaking. This knowledge rids us of fear. It gives us faith. Yet knowledge and faith must be confirmed by deeds; and we shall never do much to forward the ultimate victory if we lull ourselves with comfortable phrases, like false prophets, crying "Peace!" where there is no peace.

He who has perfect confidence in the ultimate success of the Great Work bears witness to his faith by unremitting endeavors to transform appearances of failure into evidences of victory. He wastes no time trying to account for failure; he works to bring about actual demonstrations of success. His knowledge that everything will come out right in the long run makes him realize that he has something to do with the production of this desirable outcome. He knows himself to be a center of



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tance. Personal rights were subordinate to family and tribal rights, just as they are in a modern totalitarian state. Weakness was recognized as being dangerous to the physical and mental health of the nation. Hence what we call "moral lapses" were punishable by death. That certain kinds of conduct are not only dangerous to the individual but also betoken a mental disease which is extremely contagious, was clearly perceived by the leaders of that day.

Their methods of dealing with the problem seem harsh to us. Yet we should remember that they had what seems to us utter disregard for the sanctity of personal life just because they understood, as do all Orientals, that a human ego has many reincarnations.

So thinking, they reasoned that it was better for the race to destroy a physical body which had become a focus of dangerous mental contagion. We are not to be understood as defending this reasoning. We are only explaining it and pointing out that, to people who have reincarnation as part of their basic philosophy of life, death is the release of man's higher nature from more or less limiting physical conditions. Thus the death penalty for intensely con-



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In some quarters there is, even today, some trace of a prudish notion that the fundamental fact just mentioned should be glossed over. This tendency must be overcome. It is a symptom of mental ill-health. Often it leads to physical disease. Always it distorts our judgment. No reason exists for even attempting to conceal the fact that the force which peoples the world is the force occult practice brings under intelligent direction. Such attempted concealment is now ridiculous, because the fact has been proclaimed openly, again and again.

Eliphas Levi, for instance, says of the Great Magical Agent, which he describes also as a force diffused throughout infinity, the substance of heaven and earth: "It is the first physical manifestation of the Divine Breath. God creates it eternally, and man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species."

Swami Vivekananda announces the same doctrine in his *Raja Yoga*. Like Levi, he says that the agency whereby all magical works are performed is a manifestation of the cosmic Prana, that is, of the Divine Breath. Then he mentions a force named Ojas, literally, "the illumi-

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nating, the brilliant," and this is the root-meaning of Netzach. Ojas he defines as the "highest form of energy attained by a constant practice of continence and purity."

Of like import is the passage in the Rosicrucian allegory, which tells how Brother C. R. made a bargain with certain Arabians. For a fixed sum of money, they carried him to a place in Arabia, where he met certain wise men, who were his initiators. "Arabia" means *sterile* and the "fixed sum of money" refers to a specifically limited period of absolute continence. This is required to fortify the body against the unusual stresses to which it is subjected during initiation. Furthermore, the "Temple of Damcar in Arabia" where the initiation takes place, is really the physical body. To be *carried* to Damcar is to be brought to the physical condition in which initiation becomes possible, and into telepathic rapport with the "wise men," who are actually members of the Inner School.

The reason for continence is simple. It conserves energy. To master the currents of the Astral Light, as they course through our nervous system, we must learn how to control our desires. The Victory represented by Netzach is a conquest of the



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emotions. Hence Qabalistic psychology makes the seventh point on the Tree the seat of the desire nature which Hindu philosophy calls *Kama*. *Kama*, personified, is a god in the Hindu pantheon corresponding to Eros, or Cupid. *Kama* is the son of *Lakshmi*, and *Lakshmi* is the Hindu goddess corresponding to Aphrodite, or Venus. In Qabalah, Netzach is the Sphere of Venus. The parallel is exact, and shows the underlying unity of all versions of Ageless Wisdom.

What needs emphasis here is that the direction of our emotions is not basically a moral problem. We do not mean that such control has no moral aspect. It does have an important bearing on morals; but the bearing is generally misunderstood. Once we get it clear, it is a very simple truth. A weak person is a liability to himself and to society. He is an inefficient instrument for the Life-power. He is a burden to himself and others. What we condemn as immorality is understood by the wise as being always an expression of some weakness in the mechanism of human personality.

In the harsh days of the Bronze Age, so graphically described in the earlier books of the Old Testament, the tribe and the nation were regarded as being of paramount impor-

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tance. Personal rights were subordinate to family and tribal rights, just as they are in a modern totalitarian state. Weakness was recognized as being dangerous to the physical and mental health of the nation. Hence what we call "moral lapses" were punishable by death. That certain kinds of conduct are not only dangerous to the individual but also betoken a mental disease which is extremely contagious, was clearly perceived by the leaders of that day.

Their methods of dealing with the problem seem harsh to us. Yet we should remember that they had what seems to us utter disregard for the sanctity of personal life just because they understood, as do all Orientals, that a human ego has many reincarnations.

So thinking, they reasoned that it was better for the race to destroy a physical body which had become a focus of dangerous mental contagion. We are not to be understood as defending this reasoning. We are only explaining it and pointing out that, to people who have reincarnation as part of their basic philosophy of life, death is the release of man's higher nature from more or less limiting physical conditions. Thus the death penalty for intensely con-



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tagious moral weaknesses might not seem so harsh a measure as it appears to the Western mind, accustomed to emphatic insistence on the rights of the individual.

Today, however, we have advanced far beyond the knowledge of the Bronze Age. We can cure many diseases for which men of that time found no remedy. Yet we must not forget that they are diseases, just as dangerous to the community as ever. Since cure is possible, we have no right to kill.

On the other hand, we must not be led astray by maudlin sympathy. We segregate the insane. We quarantine sufferers from scarlet fever or small-pox. A time will come when we shall know enough to segregate persons who have dangerously infectious mental or emotional disorders,--to segregate them until they are cured, and bring our best knowledge to effecting a cure. There must be no hint of punishment or of condemnation. When our psychologists and psychiatrists come to a better understanding of what is now called "moral turpitude," they will develop techniques of emotional and physical readjustment and hygiene which will stamp out these insidious diseases, and set free the persons who are plagued by them, for happy



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and useful participation in the work of the world.

What needs particular emphasis is that the basis of much which appears to be reprehensible personal misconduct is simply physical weakness or maladjustment. Many people misbehave because their physical machinery is out of order. Some years since, the newspapers carried the report from the Associated Press:

"The effects of a new drug which is helping certain types of people to succeed in their work and cutting down common worries and fatigues was reported to the American Psychological Association here today (at Columbus, Ohio, September 9, 1938).

"The drug, a concentrated hypodermic, is in use at the Yale Institute of Human Relations. The experiments are co-operative, with assistance of Yale Medical School scientists.

"The hypodermic is an artificial male hormone, usually made from the extracts of plants. Its formula was discovered about three years ago by Ruzika, the Swiss chemist.

"At Yale it is found that this drug directly raises the 'level of living,' both mental and physical. The striking effects reported today



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have no apparent connection with sex. The results are in line with some of the 'sex drive' deductions of Freud. . .

"Emotional instabilities largely disappeared. Some persons stopped bursting into tears as they had been accustomed to do with no apparent provocation. Others ceased to suffer unexplained fits of anger. Periods of sulkiness were relieved.

"Notable physical results were ending of complaints of being all fagged out at the end of a day's work, either mentally or physically."

This discovery is of interest to us, because the effects described are the result of supplying the blood stream with something very like what it gets when the practical techniques of Ageless Wisdom are carefully and intelligently followed. We may be permitted to doubt that human beings can be safely or permanently improved by hypodermic injections. It seems unlikely that the kingdom of heaven will be made manifest on earth by the use of drugs.

Yet the report is striking, and since it was published, other similar experiments have led to even more remarkable results, notably the alteration of a selected group of



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weakly, effeminate homosexuals into sturdy, masculine, normal men. The means employed were similar to those used at Yale, and the mental and physical transformation of the subjects of the experiment were extraordinary.

On the other hand, it may turn out that artificial hormones and glandular extracts have reactions which have not, as yet, been fully observed. One recalls the enthusiastic proclamations of other "epoch-making" discoveries which failed to come up to early expectations. Yet it may develop that, under careful supervision, such drugs may be used to give emotionally unstable persons such aid as may be needed in the beginning of their treatment, to be followed by practical training which will eventually enable them to make their own way, without artificial helps.

Such reports as we have cited confirm what we have taught elsewhere. This is the truth that one result of the practical training the Orient calls Yoga and the Occident names Alchemy, is a *physiological* condition. What is more, that this physiological state is an indispensable requisite for the manifestation of the higher powers characteristic of those who attain success in Yoga, or



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in what the alchemists call the Great Work.

Long ago, Patanjali pointed out in his *Yoga Sutras*, that certain powers of the Yogis may be attained, temporarily, by chemical means. Careful study of his book and of the practices therein recommended, show that many of them have direct influence on bodily conditions, and that many others, though seeming at first glance to be purely mental exercises, must have marked physiological repercussions.

Now all systems of occult training, differ as they may in details or even in their objectives, agree as to one thing. He who would attain to proficiency in any occult practice must conserve and direct the forces which in all living organisms have for their primary object the perpetuation of the species.

That this is, as we have said already, not a question of morals, is made evident by the fact that in this particular the training of a Jamaican obeah man, a Haitian voodoo priest, or their kin among the African witch-doctors, differs not at all from that of the Brahmin, Buddhist or Christian adept. For all, there must be a probationary period of training, during which strict continence is practiced; and the

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sole purpose of this is to conserve physical energy, while at the same time gaining command over the desire nature which, in the system we are studying, is located in Netzach.

Reference to the same force is shown by Qabalistic analysis of the Hebrew adjective נסתר, *nesether*, translated "occult" in the following description of the seventh Path of Wisdom:

"The seventh path is called the Occult or Hidden Intelligence, and it is so called because it is the brilliant splendor of all the intellectual powers which are beheld by the thought of faith."

Full comment on this description must be reserved for our course on the *Thirty-two Paths of Wisdom*. Yet we may anticipate that comment by saying now that the "eye of understanding" is a technical term in Qabalistic psychology, symbolized by the All-seeing Eye familiar to Freemasons, and represented also by the eye in a triangle which forms part of the national arms of the United States of America.

The opening of the "eye of understanding," considered as a stage of spiritual unfoldment, has to do with the awakening of an organ in the human brain. This is accomplished by the operation of the force which is



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described as being "the brilliant splendor of all the intellectual powers." What this force actually is, is clearly indicated by Qabalistic analysis of the word Netzach, and even more clearly defined by similar treatment of the adjective meaning "Occult,"--**נצח**, *nesether*. Letter by letter, this word indicates:

1. The magical reproductive force which is the basis of occult work (**נ**);
2. The nature of the process whereby it is brought under control (**צ**);
3. The interpretation of existence unfolded in an occultist's mind by his work (**ח**);
4. The regeneration of personality which is effected by occult practice (**ך**).

When we combine the foregoing with our knowledge of the corresponding Tarot Keys, we learn many things concerning the working of the Occult Intelligence, and the operation of the magical force.

These matters we shall consider at some length in the next lesson.

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described as being "the brilliant  
apogee of all the intellectual  
power." That this force actually  
is, as clearly indicated by Quine's  
the analysis of the word "being",  
and was also clearly defined by it.  
The statement of the adjective  
meaning "being" is "being" - "being"  
latter by latter, this word indi-  
cates

1. The essential representative force  
which is the basis of every word  
(1)

2. The nature of the process  
whereby it is brought under con-  
trol (2)

3. The interpretation of existence  
ascribed in an individual's mind by  
the word (3)

4. The representation of personality  
which is effected by words (4)

When we combine the foregoing with  
our knowledge of the correspondence  
between these words, we learn many things  
concerning the working of the Quine's  
intelligence, and the operation of  
the mental force.

There remains one point to consider in  
this regard in the next lesson.





Opening of third eye - eye of understanding done by  
power of Netzach - "the brilliant splendor of all the  
intellectual powers"

NESETHER - OCCULT.

N - reproductive force

S - nature of process whereby it's brought under control

TH - interpretation of existence that unfolds in occultist's mind by  
work

R - Regeneration of his personality





NETZACH - VICTORY

# TREE OF LIFE

THE VICTORIOUS LIFE. (2)

NESETHER - OCCULT

- 13 - death - Great Magical Agent force which kills
- 14 - Temperance - Knowledge and Conversation of Guardian Angel
- 21 - world - cosmic consciousness by strong desire. enlightenment
- 19 - Regeneration - born again - a new body - lasts as long as desired

Sword of Spirit is Word of God - to love

Story of Israel and Promised land - process whereby the influx of power of ~~Intellect~~ Occult Intelligence enables man to take his rightful place in the creative order.

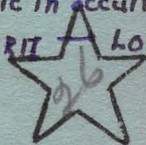
CHRON: 22: 7 - same meaning

Israel means he shall rule as God rules (by love)

Seed of Abraham - equiv. to Jehovah of Hosts - Jehovah Tzabaoth

Abraham means father of a multitude - Biblical representation of reproductive power. seed - force basic in occult practise

SEED is the WORD - WORD is SWORD of SPIRIT A LOVE. Force behind every form of desire.



FREE OF LIFE





## THE TREE OF LIFE

### LESSON TWENTY-SIX

#### THE VICTORIOUS LIFE (2)

BY TAROT, the Hebrew for "occult," *nesether*, gives this sequence of Keys:

13, Death; 14, Temperance; 21, The World; 19, The Sun. In relation to our present inquiry, we may interpret these four Keys as follows:

J, Key 13. The Great Magical Agent is the force which kills. Uncontrolled and misapplied, it is the cause of every disease which afflicts mankind. Unless directed intelligently, its emotional effects are distinctly painful. We may bring this force under control by training the desire nature. The wise man desires nothing out of harmony with natural laws. He has learned how to measure the powers hidden behind the ever-changing face of nature. He brings his desires in harmony with what he learns from this right measurement of himself and his environment.

D, Key 14. In the course of the tests and trials which bring a practical occultist to his goal, he

## THE TREE OF LIFE: 26

learns that ANOTHER than his personal self is actively concerned in the Great Work. In every occult school, therefore, we find references to the "Knowledge and Conversation of the Holy Guardian Angel."

Even the probationary exercises make the aspirant realize that he never works alone. His first knowledge of the Way of Liberation comes to him from others, by means of books, lectures, lessons or conversations. This is true, even though he may study no other text than the Book of Nature, in which the lessons were plainly written, long before ever he learned to read.

When he begins to apply his knowledge, it may seem to him that he works alone. Sooner or later, however, he perceives that the process which is transforming him is really the work of a power higher than his personality. It is the operation of an intelligence which, although the aspirant makes contact with it at the very center of his personal life, he recognizes as being also a power outside and far above his personality. Of this power Jacob Boehme said:

"The true heaven is everywhere, even in that very place where thou standest and goest; and so when thy spirit presses through the astral



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and fleshly, and apprehends the innermost moving of God, then it is clearly in heaven.

“But that there is assuredly a pure, glorious heaven in all the three movings aloft above the deep of this world, in which God’s Being, together with that of the holy angels, springs up very brightly, beauteously, and joyfully, is undeniable. And he is not born of God that denies it.

“Thou must know that this world in its innermost unfolds its properties and powers in union with the heaven aloft above us; and so there is One Heart, One Being, One Will, One God, all in all.”

¶, Key 21. He in whom the Occult Intelligence becomes manifest sees nature with new eyes. Hence, to him it presents an appearance altogether different from that which it shows to most persons. Thus Boehme says: “The Gate was opened to me, so that in one quarter of an hour I saw and knew more than if I had been many years together at an University.” In Dr. Richard Maurice Bucke’s book, *Cosmic Consciousness*, this state of mind is thus described:

“The prime characteristic of cosmic consciousness is a consciousness of the cosmos; that is, of the life and order of the universe. Along



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with the consciousness of the cosmos there occurs an intellectual enlightenment which alone would place the individual on a new plane of existence--would make him almost a member of a new species. To this is added a state of moral exaltation, an indescribable feeling of elevation, elation, and joyousness, and a quickening of the moral sense which is fully as striking and more important than is the enhanced intellectual power. With these come what may be called a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already."

Such is the realization of the meaning of existence which comes when mastery of the desire nature has brought about the condition which permits the Occult Intelligence to manifest itself as a human experience. Boehme says his illumination came as the result of earnest desire. The essence of his doctrine on this point is identical with what we find in the practical instruction given by Laotze, Buddha, Patanjali, and many others. All say:

"Earnestly desire union with the highest. Submit yourself without reserve to the direction of that Other. Sublimate the impulses of



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your lower nature. Learn to direct your emotions."

Enlightenment is the result of such practice, because he who masters his emotions masters also the subtle force whose currents waken into activity the brain cells of the "eye of understanding."

7, Key 19. Mental enlightenment and the joy of cosmic consciousness are not the only fruits of the Occult Intelligence. Dr. Bucke says one becomes "almost a member of a new species." So do all other authorities who speak from certain knowledge. Most of them go farther than the cautious Toronto psychiatrist, and say outright that one becomes altogether a new man. Jesus dictum, "Ye must be born again," is no more figure of speech. It states a fact which has to do with the mind. Through control of the secret force, attained by directing the emotions, one makes a new kind of body, different from that of the average human being.

We do not mean that every person who has a flash of cosmic consciousness is completely regenerated, all at once. Indeed, the symbolism of Key 19 shows that we begin the New Way of Life as "little children." Let it be understood, nevertheless,



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that the completion of what is thus begun includes a degree of physical mastery almost beyond our power to imagine.

Neither Jacob Boehme nor Dr. Bucke were finished adepts, even though they both experienced genuine illumination. Yet there are perfect masters of the secret force, and they keep their physical bodies just as long as they have use for them. Furthermore, the number of men and women of this calibre now forming the vital core of our human terrestrial society is considerably larger than some readers of these pages might suppose.

The Divine Name attributed by Qabalists to Netzach is יהוה צבאות, *Jehovah Tzabaoth*, "Jehovah of Hosts." The word Tzabaoth is from a root meaning "to go forth to war," and the number of this root-word is 93, or three times 31; that is three times the value of the Divine Name  $\aleph$ , *El*, which is specially attributed to the fourth Sephirah.

Here is another of innumerable examples of a concealed reference to the threefold nature of all manifestations of the One Power. The latter is represented by  $\aleph$ , *El*, which means "strength," but when that Power goes into action, it is represented by the verb  $\aleph$ , *tzabaw*, "to



## THE TREE OF LIFE: 26

go forth in a body; to assemble, to

The going-forth of the One Power has a particular purpose. It has a definite objective. This objective is to overcome every appearance of evil, to vanquish every form of disease, inharmony and lack. Nobody can read the Bible without being struck by the manifold repetitions of similes of warfare. When the letter of Scripture is taken apart from its inner meaning, these similes make possible perversions of the letter, which are used to justify mass-murder.

The warfare of the One Power is not a battle of hate. It is not even a battle to maintain the rights of man or God. Spirit has only one weapon. The Sword of the Spirit is the Word of God, and the only word which fully expresses the Divine Intention is the verb "to love."

Thus the hosts which are massed in the heavens and on earth, the hosts designated by the noun "tzadaoth," are the manifold expressions of love, the One Power which never faileth. This is why the Divine Name, Jehovah Tzabaoth, is attributed to the Sephirah which is at once the Sphere of Venus and the seat of desire. When desire is purified and perfected, it is transmuted into love, and Venus

## THE TREE OF LIFE: 26

is the ancient personification of the unfailing power of Love.

In the twentieth chapter of Second Chronicles, at the seventh verse, we read: "'Art thou not our God, who didst drive out the inhabitants of this land before thy people Israel, and gaeest it to the seed of Abraham, thy friend forever?'" On the surface this is a separatist, national boast. Yet the inner meaning may be applied, as the whole story of Israel and the Promised Land may be applied, to the process whereby the influx of the power of the Occult Intelligence enables man to take possession of his rightful place in the creative order.

The alien tribes who are driven out before Israel are personifications of false and deluded conceptions, entertained by human beings caught in the fundamental error of separateness. "'Israel'" means, "'He shall rule as God (rules),'" and the supreme revelation of Ageless Wisdom is the truth that God is Lord of the Universe because God is Love, and rules all things by the power of Love. Thus Qabalists point out that in the passage we have just quoted, the words translated "'Seed of Abraham'" are numerically equivalent to the Divine Name, "'Jehovah of Hosts.'"



## THE TREE OF LIFE: 26

Here we find another confirmation of the esoteric doctrine concerning the Occult Intelligence. "Abraham" means "Father of a multitude." The patriarch is the Biblical personification of reproductive power, and in both Old and New Testaments the term "seed" is used to designate the force which is basic in occult practice. Yet we are told also that the Seed is the Word, and that the Word is the Sword of the Spirit. The whole meaning of the Word is Love. Love gives the Victory (Netzach). Love never fails. Love goes forth to war, against error and ignorance, against misery and failure, against injustice and tyranny, against disease and inharmony; and Love always wins. Love has hosts of forms of manifestation. It is the attractive force which maintains the order of the universe. It is the driving power behind every form of desire.

Behind every form of desire. Behind all erroneous and pain-bringing expressions, as well as behind those that make for joy. All great seers have seen this, and this is part of the meaning of their message that the One Power does everything.

Some things we call evil. Others we call good. Yet the One Power is the cause of all that occurs, no matter how in our ignorance we may

## THE TREE OF LIFE: 26

misinterpret appearances. Every evil in the life of a human being can be turned to good account by the power of Love, because in every event there is, behind the veils of Name and Form, the operation of nothing but Love itself.

Thus alchemists tell us that to make gold we must have it; and St. Paul's matchless essay says, "Love seeketh not its own." As Starr Daily puts it, in *The Invincible Power*: "Love seeks not after her own. Why? Because she already has her own. What is her own? Veritably the Spirit of Truth is her own. And here is one of Paul's great points. Love does not need to seek after the Spirit, which is her own. She merely has to act according to her nature, and then every act is an acceptance of what belongs to her."

We live in a world teeming with dreadful appearances. All round us are evidences of iniquity. Headlines and radio and news-reels spread the gruesome tale of man's inhumanity to man. Press, pulpit and rostrum discuss the dreadful possibility of a "suicide of civilization." Students of prophecy announce the doom of the Old Order. Utopians of many types offer us many inventions purporting to guarantee the establishment of a satisfactory



## THE TREE OF LIFE: 26

New Order. One of these, Hitlerism, put to actual test, exploded itself with disastrous consequences not only to those who were immediately responsible for it, but also to millions of innocent bystanders. We need to be on our guard lest we be deceived by other plausible yet dangerous plans for a New World Order.

One thing to be remembered is that the New World Order is not in the future. On the contrary, it has been in operation for as long as there has been a world at all. There is really nothing new about it. It is "new" as electricity, "new" as the heavenly hosts, "new" as ourselves, who are without beginning and without end of days.

The truth is simple. So simple that only those who accept it as little children can grow into the full perfection of its manifestation. It is the truth that the universe is even now the manifestation of a power which is always victorious.

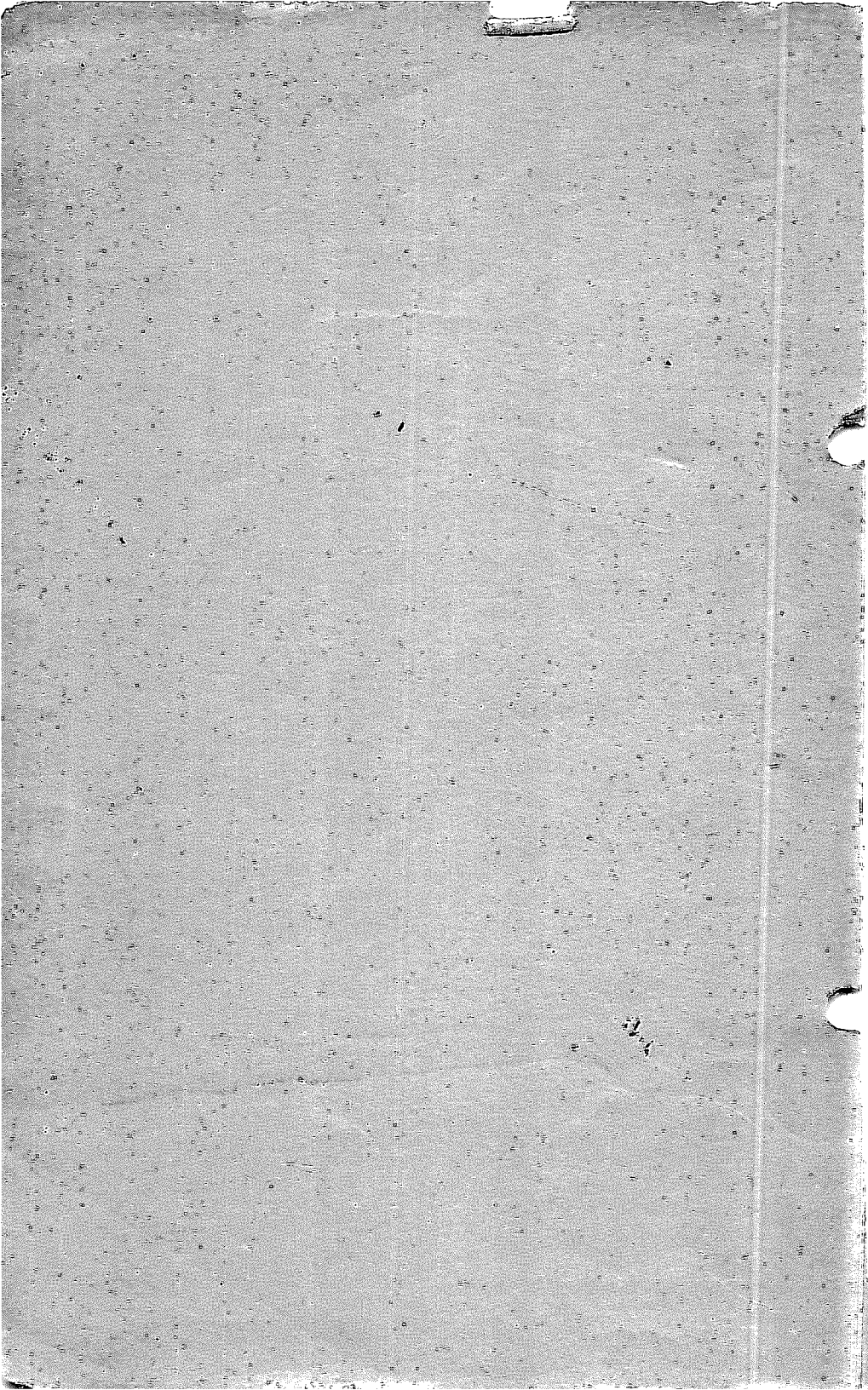
This is the truth that man already is more than he seems to himself to be. It is the truth that life, here and now, is eternal life. It is the truth that we have only to enter into the consciousness of what really

## THE TREE OF LIFE: 26

IS, in order to be able to deal effectively and joyously with whatever may be included in today's APPEARANCES.

Thus it is written in Psalm 46:7, "The Lord of Hosts (יהוה צבאות) is with us," and the same thing is repeated in the eleventh verse of the same Psalm. The Hebrew word translated "with" means "in conjunction with, in the midst of." The Victorious Life is ours, here and now. It is the essence of our being. It is, today as yesterday, now and forever, the power which never fails, the power which rules all the hosts of heaven and earth, the power we may apply to overcome every appearance of evil, the power which will enable us to transmute even the refuse of the earth into the gold of truth.





NETZACH

THE VICTORIOUS LIFE (3)

# TREE OF LIFE

Kaph - Nun paths leading to Netzach.

Kaph - comprehension of true wealth is victory

Nun - "imaginative intelligence" - is victorious

we cannot make clear images of anything we cannot become. What the Life-power wishes to do thru us, we are adapted for and can visualize.

Man's place is a "distributor" not a "getter of things."





FREE OF LIFE



## THE TREE OF LIFE

### LESSON TWENTY-SEVEN

#### THE VICTORIOUS LIFE (3)

TWO CHANNELS carry the influence of the Holy Influence from above down to Netzach. They are the twenty-first and twenty-fourth Paths of Wisdom, the paths of the letters Kaph and Nun, corresponding to Keys 10 and 13 of Tarot. Full consideration of these will be found in the next course of this series; but here it will be sufficient to point out some of the fundamental ideas.

In the same way, we shall not attempt here to enter into an extended explanation of the three channels which link Netzach to the three Sephiroth below it. We shall limit the discussion of these to such matters as have immediate bearing on the main object of this course, which is to give you means of gaining a thorough understanding of the relationships between different parts of the Tree. The three paths just mentioned are those of the letter Peh (joining Netzach to Hod, and symbolized in Tarot by Key 16), of the letter Tzaddi (joining Netzach to Yesod, and symbolized by Key



## THE TREE OF LIFE: 27

17), and of the letter Qoph (the link between Netzach and Malkuth, represented in Tarot by Key 18).

From your Tarot studies you have learned that the path from Chesed to Netzach corresponds to the letter Kaph, which signifies the human hand closed in the act of grasping. It is the path of comprehension, and corresponds to those mental activities which find outer manifestation as the pair of opposites, Wealth and Poverty.

Wealth is the outcome of adequate grasp of the truth presented symbolically by Key 10 of Tarot. Poverty is the effect produced by inadequate comprehension of the same truth. Nor will the reader of these words who is duly and truly prepared for the reception of genuine occult knowledge fail to perceive that he who has proper grasp of the truth we mean has also a true understanding of what constitutes real wealth, and of what constitutes actual poverty.

Such a person may not, and usually will not, present to the world any appearance of being rich. There are some exceptions to this, but they only prove the rule. But all persons who really grasp the secret of the twenty-first Path of Wisdom are truly affluent, and not one of them lacks anything he may require for

## THE TREE OF LIFE: 27

the fulfilment of his life-purpose. Thus it hardly need be added that every such person has a definite aim in life, and knows exactly what he wants to be, and what he intends to do.

"Before they call, I will answer; and while they are yet speaking, I will hear," is one clue to the meaning of the path of Kaph. The idea here is that all human desires are rooted in the Life-power's perfect memory of what it is and has done. Chesed, the fourth Sephirah, is the seat of this memory, and represents, moreover, the Life-power's unfailing impulse to impart itself to all creatures. Behind human desire is the divine urge of the Life-power to pour itself out in ever-increasing measure.

The human quest for better things, for improved conditions, for wider and freer ranges of expression, is really a reaction to this down-flowing influence from Chesed. This urge for growth was active before man appeared on this planet. It formed the nebula, shaped the solar system, organized the kingdoms below mankind. It works now through man himself to make him truly "more than man," so that the Great Work may be completed through and by the activities of perfected human beings.



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Even in its lowest forms of expression, human desire is, like all else in human personality, an activity originating at a higher level than that of personal self-consciousness. Just as all else that we do is done through us, rather than by us, so is it with our desires. "Before they call, I will answer." What inspires the call is the presence of the answer among the treasures of the Limitless Substance. This Limitless Substance is ever at our disposal. It is available for all. Thus the path of the letter Kaph, the "Path of Desirous Quest," is not man's but God's. It is not the search of a human being for something he wants to get. It is the Life-power's eager seeking for suitable outlets for the benediction it wants to give.

The desires welling up in our minds have for their inmost essence the Life-power's perfect knowledge that it already is all that we desire to be. More than this, the Life-power knows itself as being all that is real in human personality. It is all we have ever been, all we are now, all we hope to be. Our hope, our desire, our expectation are no more than reflections of what it actually is.

In some personalities, the reflec-

## THE TREE OF LIFE: 27

tions are distorted, like images in a flawed mirror. Before human personality reaches a certain stage of development, desire seems to be a purely personal matter, and often takes unlovely forms. Yet, whether a desire be "high" or "low," it is ever the same in essence. It is always man's mental reaction to the outpouring of the divine influence descending from Chesed through the twenty-first path.

Human misunderstanding of this universal urge, human belief that desire is personal, human failure to perceive what the true goal really is--these errors bring pain, and the fruit of pain is knowledge. Happy the man who has been brought to the stage of ripeness where he glimpses the vision of the wise. He may not share this vision in all its fulness of joy, but what he does realize will save him untold suffering. Such are true Qabalists, veritable *receptive* ones.

They are really competent to grasp the meaning of instruction like this. To them it is "given" to know the secrets of the kingdom of the skies. "Doubting Thomases" may and do, get their proofs, their demonstrations; but more blessed are they who can comprehend the principles, and recognize their validity,



## THE TREE OF LIFE: 27

even before proofs are given.

The urge for growth we feel in ourselves is the impulse of the Life-power's eternal inclination to impart itself ever more fully and freely. Yet often we distort it into its crudest expression, the desire to get things. Desires for possessions, for the increase of personal power, for personal authority, for fame or prominence--all such are tainted with the delusion of separateness. Such desires set in operation the forces of contraction rather than those of expansion.

Swedenborg says, therefore, that the essence of hell is the desire to rule others, the desire for power over others. This hell is bad enough when it finds outlet in the thoughts and works of a Hitler or a Mussolini. Yet it is even worse when it disguises itself as mother-love, as interest in the welfare of friends or family, or as any of those private hells we make when we interfere with the lives of others in order to remold them into our own divine image! Wise men seldom make any effort to reform the world.

They who are truly wise are the great givers. Instinctively they know the Life-power waits to share with us whatever aspect of its limitless resources will serve best to

## THE TREE OF LIFE: 27

contribute through us to the establishment of more joy, more peace, more health, more abundance. They know the truth that the more they give, the more will they have to give.

Here is the real inner secret of path of Kaph. He who realizes himself to be a steward, charged with wise distribution of the inexhaustible supplies of all things needful, from the rich store of Limitless Substance, is not concerned about getting. He sees, correctly, that man's place in the scheme of things is to act as a *distributor*.

Consider this well. We all know that in this physical world there is abundance of real wealth,--wealth enough to raise the standards of living for everybody higher than those now enjoyed by the so-called "privileged classes." We know, too, that honest appraisal of the causes of misery and poverty brings to light the self-evident fact that these evils have their roots in a false system of *distribution*, which can be changed for the better, right now, without waiting for a millenium or delaying such changes until the suffering of the ignorant masses bursts forth in bloody revolution.

Like every other change in human ways of being and doing, this ap-



## THE TREE OF LIFE: 27

proach to better and more equitable forms of the distribution of wealth must begin, and in fact has already begun, in a change of *thinking*. What this must be is, we believe, sufficiently indicated in what we have just written; and we leave it to the intelligence of all who are worthy to be called "Builders of the Adytum" to make the application to their own use of the incalculable powers of mind.

For centuries, the path of Kaph has been associated with spiritual alchemy, and an old Qabalistic description of powers wielded by an adept whose mind is fully conformed to this path says: "He who possesses this path is able to change into gold not only all metals, but also the earth itself, and even the refuse of the earth." The spiritual gold is enlightenment, but this has also its external counterpart. He who is truly enlightened discovers the *true values* of things and circumstances. Hence the tenth Tarot Key, corresponding to this path, includes in its symbolism the signs for the three alchemical principles, Sulphur, Mercury and Salt; and furthermore, the entire Key is an emblematic summary of the Great Work.

The twenty-fourth path of the letter Nun carries down to Netzach the

## . THE TREE OF LIFE: 27

influence from the sixth Sephirah, Tiphareth. Tiphareth is the seat of the Ego, and it is also the point on the Tree of Life corresponding to the image-making power of the human mind. Hence the special mode of consciousness represented by the twenty-fourth path is called the "Imaginative Intelligence," and it is really the fundamental form-building power at work in the whole sphere of human behavior.

What we imagine, that we become. What we imagine ourselves clearly and definitely as doing, that we sooner or later accomplish. What we imagine as our physical surroundings we bring ultimately into actual, tangible manifestation.

But here, perhaps, one needs to realize that what has just been written applies to clear, definite images only, and to images which are kept alive until materialized. Nor is this all. *We are so constituted that we cannot make clear images of anything that is actually impossible for us to realize:*

For example, a person actually deficient in musical ability might wish with all his heart to be a singer or an instrumentalist. But unless he really has talent, his mental images of himself as being and doing what all competent musi-



## THE TREE OF LIFE: 27

cians always have to undertake will be wanting in the essential details that call forth subconscious response. Read your *Seven Steps* lessons again, and you should have no difficulty in grasping this.

Our true desires, being reflections of the Life-power's intentions for us, may always be imaged clearly. They are the true Ego's realizations of what it can do through the agency of a given personality. They have tremendous potency, immeasurable generative power. In fact, as all your previous studies of the letter Nun and its Tarot Key, Death, have shown you, the potency of the twenty-fourth path is inseparable from the physical forces of reproduction, although it is by no means limited to those activities which insure the perpetuation of physical bodies for the human race.

In Key 13 there is a rising sun in the background, and this symbol relates to the sixth Sephirah, whence the twenty-fourth path proceeds. In the foreground, on the right-hand side of the picture, is a growing rose, and this symbol refers specifically to the seventh Sephirah because Netzach is said to be the Sphere of Venus, and roses are the special flowers of Venus.

## THE TREE OF LIFE: 27

Here is another example of the close relation between the composition of the Tarot Keys and the places they occupy on the Tree of Life.

In Lesson 28 we shall complete this section of our study of the Tree by considering what is needful for this course concerning the paths of the letters Peh, Tzaddi and Qoph, which carry down the influence of Netzach to the eighth, ninth and tenth Sephiroth respectively.





NETZACH.

# TREE OF LIFE

THE VICTORIOUS LIFE (4)

"Reciprocal" paths - Dalet - Teth - Peh - - - 1  
♀                      ♂                      ♂

Teth equilibrates action of ♀ and ♂

Integration ♀ and disintegration ♂ part of all life

3rd ~~of~~ rulers of our path of meditation lies between Netzach and Yesod. Thus power of m flows thru meditation to change Malkuth thru Yesod, the vital soul or automatic consciousness.

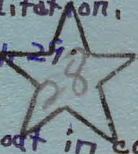
And directly thru path 29 leading to Malkuth.

Desires are real things consisting of mental substance.

Held in mind and that - a form of meditation, they

materialize thru Yesod and thru path 29

Subtle radiations from the brain pass out in concentric circles like radio waves to points having same rate of vibration or atune to vibration even at great distance. This law makes occult practise possible.





## THE TREE OF LIFE

### LESSON TWENTY-EIGHT

#### THE VICTORIOUS LIFE (4)

THE FIRST path proceeding from Netzach is that of the letter Peh, joining Netzach to the eighth Sephirah, Hod. To this path, as you have learned, are attributed the power of the planet Mars, and the pair of opposites, Grace and Sin (or Beauty and Ugliness). The particular mode of consciousness associated with this path is the Exciting, or Active Intelligence.

This twenty-seventh path of Peh is the third of the "reciprocal" paths on the Tree, of which the first is the fourteenth path of Daleth, and the second the nineteenth path of Teth. Notice that the path of Daleth carries a Venusian influence, inasmuch as the planet Venus is attributed to Daleth while the path of Teth carries a solar influence, because the sign Leo, attributed to Teth, is ruled by the Sun.

Furthermore, the fourteenth path and the twenty-seventh must be in some sense complementary to one

## THE TREE OF LIFE: 28

another, because both alchemy and astrology teach that Venus and Mars are complements. Venus has an integrating, form-building power. Mars has a disintegrating, form-destroying power. Compare Tarot Keys 3 and 16, and you will see that the former emphasizes the development of form (pregnant woman, and grain growing in a fertile garden), while the latter pictures destruction by lightning and fire.

In Key 8, which pictures the solar influence of the path of the letter Teth, we see a woman who corresponds to the Venusian symbolism of the Empress taming a red lion, symbol of the fiery, destructive Martian power. Thus Key 8 symbolizes the equilibration of the integrative and disintegrative opposites, Venus and Mars, as a hint that the nineteenth path carries an influence which balances the powers of the fourteenth and twenty-seventh paths.

Integration and disintegration are like light and shadow, positive and negative. The one leads always to the other. Paint a picture, and you destroy the whiteness of the canvas, and you also reduce the amount of paint in the tubes. Erect a house of stone, and you enlarge the hole in the quarry whence the stone is taken. External appearances of



## THE TREE OF LIFE: 28

destruction do but conceal new forms of integration. The Mississippi, in flood, tears at its banks, only to deposit them finally in the rich alluvial soil of its delta. Wars turn cities into rubble-heaps and put an end to ancient institutions, but greater cities rise to replace those destroyed, and better economic and political systems supplant the old-time customs.

Thus it is appropriate that the first path proceeding from Netzach, the sphere of desire, should be related to Mars, and to the sixteenth Tarot Key, which carries every surface appearance of destruction. For desire has in it always this disintegrative power. Whatever we want must be something different from existing conditions. Even if we desire to hold onto things as they are, this desire will line us up immediately with others of like mind and we shall find ourselves active in efforts to defeat and destroy whatever seems to us to threaten our conservative purposes.

This twenty-seventh path, moreover, is a continuation of the activity of the path of Nun, which carries the influence from the sixth Sephirah to the seventh. This path of Nun is also related to Mars, because Mars is the planet ruling Scorpio.

## THE TREE OF LIFE: 28

The second path proceeding from Netzach is that of the letter Tzaddi, joining Netzach to Yesod. In this path are combined the powers of Saturn and of Uranus, co-rulers of the sign Awuarius. This is the twenty-eighth path, corresponding to the mode of consciousness termed the Natural Intelligence. Review what is said of this path in the lessons of *Tarot Fundamentals* and *Tarot Interpretation* dealing with Key 17.

Note that this twenty-eighth path links the desire-nature in Netzach with the vital soul in Yesod. The desire-nature corresponds closely to what Theosophists call Kama Manas. The automatic consciousness of the vital soul active in Yesod has to do with the formation of astral patterns, which are ultimately precipitated as physical forms. Hence the path of Tzaddi has to do with activity which carries the force of desire down to the field of consciousness in which the astral prototypes of physical forms are developed.

This activity is *meditation*. When we "hold the thought," when we bring our mental patterns repeatedly before us, concentrating on their details, as explained in *Seven Steps In Practical Occultism*, we are really meditating. This is not the only, nor even the highest, kind of



## THE TREE OF LIFE: 28

meditation; but meditation it is, and even at the relatively low level which is concerned with the materialization of desired conditions, when rightly performed, meditation tends always toward the unveiling of truth depicted in Key 17.

On the other hand, even the highest forms of meditation, directed toward spiritual illumination, must be backed by earnest desire and aspiration. Furthermore, success in such forms of meditation affects the automatic consciousness in Yesod, and results in the production of definite alterations in the physical body and environment of the person who devotes himself to this kind of mental practice.

Even more direct is the effect of strong desire, formulated into definite mental images, upon the physical body. The mental states which take form in Netzach make themselves manifest on the physical plane through the activities associated with the twenty-ninth path, joining Netzach to Malkuth.

Try to realize that your desires have real substance and real power. A clear-cut image of something desired is a real thing. It is formed of mental substance, somewhat finer than the astral substance which is the mode of "matter" corresponding

## THE TREE OF LIFE: 28

to Yesod,--finer, and because more subtle, more powerful.

This mental substance works directly on our bodies and their environment through the twenty-ninth path of the Corporeal Intelligence. It works while we sleep, as you have learned from your Tarot studies. It modifies the functions of the entire body, and has its measure of influence also on other bodies, both organic and inorganic, in our environment.

Nothing in the universe is separate from the rest of creation. Lines of actual force link together all the bodies whose sum-total constitutes the physical universe. Subtle radiations from a single human brain travel with the speed of light, in concentric circles like radio-waves, and make themselves felt wherever there is a body, animate or inanimate, attuned to their rate of vibration. Thus a strong desire may, and does, set up mental and physical responses at points far distant in physical space from the person in whose mental field the desire-image takes form. Try to realize the full meaning of this, because it is the principle underlying many occult practices.



## THE TREE OF LIFE: 28

### GEMATRIA

The name of the seventh Sephirah, Netzach, נצח, Victory, adds to 148, with the following numeral correspondences:

אֱהְיֶה יְהוָה אֱלֹהִים, *Eheyeh Yah Jehovah Elohim*, a Divine Name which combines the names of God ascribed to Kether, Chokmah and Binah. Thus it stands for the Supernal Triad of Sephiroth, and by its correspondence to נצח, intimates that in some sense the seventh Sephirah is a synthesis of the powers of the Supernal Triad.

אֱלֹהֵי עֲלִיָּה, *Eloha Elyah*, the Most High God (Daniel 3:26). Note that the first of these two words adds to 37, the number of יְחִידָה, *Yekhidah*, the Supreme Self, while the second adds to 111, the number of the letter-name Aleph. Here is a suggestion that the seventh Sephirah partakes of the combined powers of Kether, focussed in *Yekhidah*, and of the path of Aleph, which links Kether to Chokmah.

בְּנֵי אֱלֹהִים, *beniy Elohim*, literally "sons of the Elohim," or "sons of God." This is the name of a choir of angels attributed to Hod, the eighth Sephirah, in Assiah, the material world. The same choir is attributed also to Hod in Briah, the creative world.

## THE TREE OF LIFE: 28

מִזְנַיִם, *moznaim*, balances, scales; name of the seventh sign, Libra; in later Hebrew, horizontals. The later meaning is a clue to the significance of the term "horizontals" in Masonic symbolism. Note that it is derived from the horizontal position of the beam of a balance, when the weights in the pans are equilibrated.

נָחַץ, *nakhatz*, to press, to urge; to be urgent, to require haste. This word, which is a rearrangement of the letters of נָצַח, is related also to the seventh Sephirah as the seat of desire and passion.

סָחַף, *sakhaph*, to sweep, or scrape, away; to bear down, to cast down. Compare with the symbolism of Key 16 which represents the primary projection of desire-force from the seventh Sephirah.

פָּסַח, *pesakh*, literally, a skipping over, the technical term translated *Passover* in the English Bible.

קֶמַח, *qemakh*, flour, meal. The relation of this word to Netzach, the seat of desire, is an important clue to the inner meaning of Jesus' parable of the leaven, which a woman took and hid in three measures of meal. The three measures may be understood to be the three Sephiroth immediately below Tiphareth on the Tree. These three are the seats of



## THE TREE OF LIFE: 28

the principles of personal consciousness, and it is they which must receive the "leaven," which comes from above.

*Spiriti damnati*, reprobate spirits. This Latin term is found in *Secret Symbols of the Rosicrucians*, page 30. It does not mean "spirits of the damned," but rather, "spirits under condemnation." It refers to the uncontrolled activities of the desire nature. Yet these, brought under right direction from above, are released from "condemnation," that is, from automatic response to deluded self-consciousness and its negative suggestions.

Netzach is also the Sphere of Venus, and in Hebrew this is נְזַחַּךְ, *Nogah*. The value of this word is 64, and its Gematria includes a great many terms, the more important being listed in Lesson 20, pages 14 to 16.

The Divine Name attributed to Netzach is יְהוָה צְבָאוֹת, *Jehovah Tza-baoth*, translated "Lord of Hosts," in English Bibles. In some degree, this name corresponds to the central figure of Tarot Key 7, a warrior riding in a chariot. Its number, 525, corresponds to:

זֶרַע אֲבְרָהָם, *zeraḥ Abraham*, seed of Abraham (11 Chron. 20:7). Read the passage cited, and you will see that

## THE TREE OF LIFE: 28

Abraham appears therein as the *friend of God*. This is a link with one basic meaning of the seventh Sefirah.

חכמת המבטא, *chokmath ha-mebita*, rhetoric, one of the seven liberal arts. Note that it is an art of speech. This connects with Key 7 in Tarot, as well as with the fact that the first path proceeding from Netzach is that of Peh, the mouth as organ of speech.

Netzach, the seventh Path of Wisdom, is named the Occult, Concealed, or Hidden Intelligence. The Hebrew adjective is נשתר, *nesether*. Its number, 710, corresponds to:

יָרֵךְ, *arak*, literally, the thigh, but used as a euphemism for the phallus. In the Apocalypse (19:16), the Greek noun *m h r o s* (418) has the same esoteric meaning. This is linked closely to Qabalistic ideas which are associated with the seventh Path, having to do with the activity of the generative and reproductive powers of the One Life. It is an open secret in these days that the forces at work in those parts of the human body which are the seat of man's strongest desires are the ones which must be controlled in order to win the victory of which the reward is liberation.

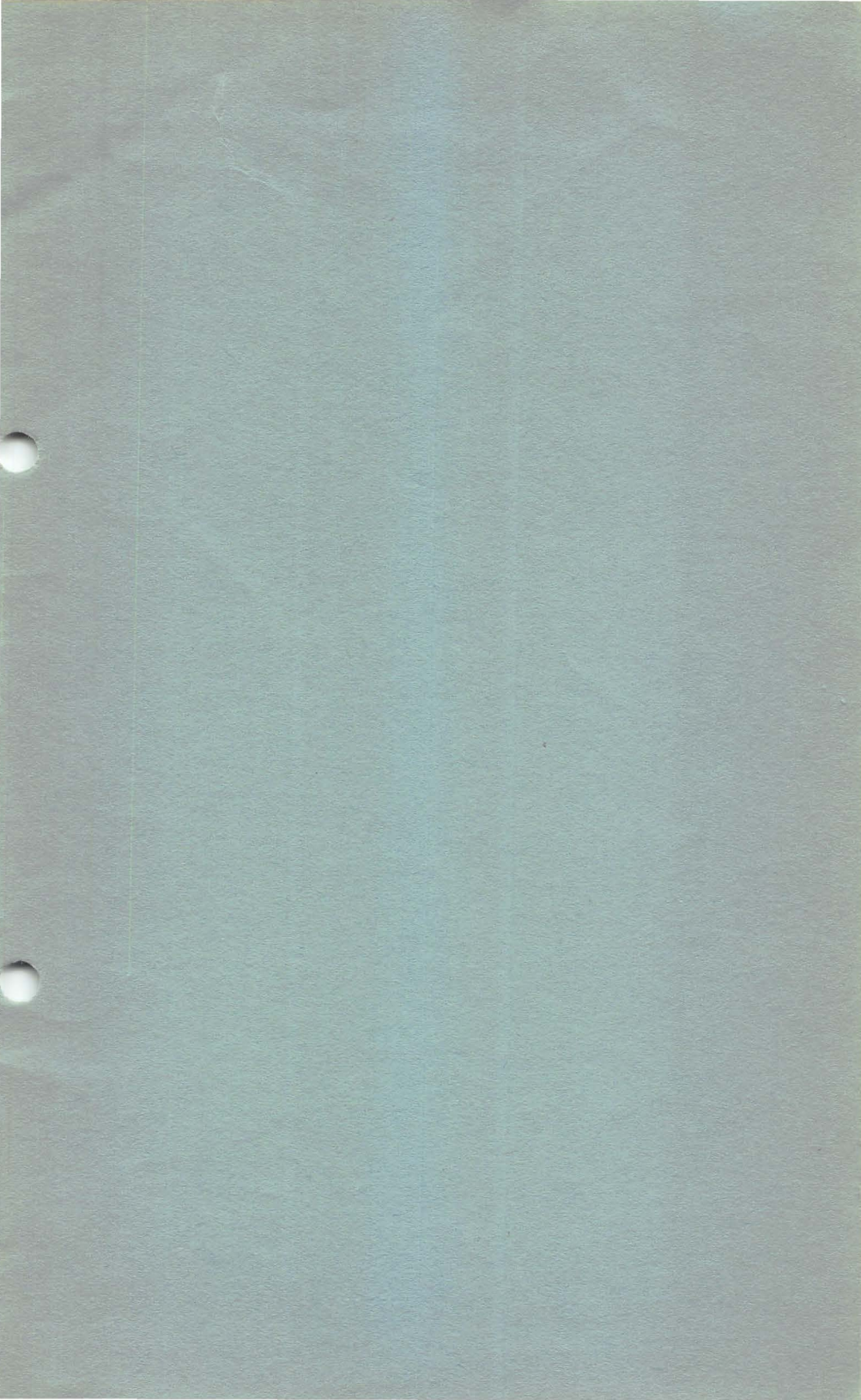


## THE TREE OF LIFE: 28

N.B. ך' is reckoned as 710 by computing the final Kaph as 500. Its other numeration is, of course, 230.

*p i s t o n*, a common New Testament form of the Greek word meaning "faithful, true, trustworthy."

*p n e \_ u m a a g i o n*, Holy Spirit (John 20:22). In the passage cited, the Greek text uses these words without the article, just as they are written here.





HOD

# TREE OF LIFE

## THE PERFECT OUTCOME (1)

HOD — Paths 23 — MEM from Geburah — strength  
26 — AYIN lead to HOD from Tiphareth  
27 — PEH from Netzach — Desire

HOD — Paths 27 — PEH  
30 — RESH lead from HOD  
31 — SHIN

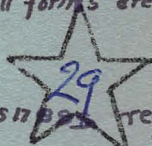
Mind stuff is in continual vibration and every practice which aims to control and direct it utilizes the Law of Rhythm to bring this vibration under man's intelligent self-direction.

FIRST part of NON-ATTACHMENT we must see that no form outside our bodies can be depended upon, because all forms are parts of an endless series of transformations.

MEM — stable intelligence is Absolute Consciousness reflected into the field of personal awareness

GALLOW — DIVINE SOUL in BINAH

all occult initiations include the rite of purification by water as a symbol of cleansing of consciousness when the mind-water is slowed to stand still and made — then we know we are one — not separated.



realize the eternal splendour of the Limitless

## THE TREE OF LIFE

### LESSON TWENTY-NINE

#### THE PERFECT OUTCOME (1)

THE EIGHTH point on the Tree of Life is at the lower end of the path of the letter Mem, through which the power of Geburah, the fifth Sephirah, descends. This same point is also at the lower end of the path of the letter Ayin, through which flows the power of the sixth Sephirah, Tiphareth. Finally, the power of Netzach, the seventh Sephirah, flows into the eighth Sephirah through the path of the letter Peh.

Thus Hod, the eighth Sephirah, is a focal point, in which the will force from Geburah, the image-making power of the Ego in Tiphareth, and the desire force from Netzach are mingled. This combination of forces results in the special activity of the eighth point on the Tree, which Qabalistic psychology connects with the intellectual operations of human self-consciousness.

To understand correctly the nature of the intellectual activities of the human mind, we must realize, first of all, that they are wholly



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dependent on cosmic law. In all their variations, these activities express some measure of will-power, which descends from Geburah into the eighth Sephirah through the path of the letter Mem.

In Tarot, this path is symbolized by the Hanged Man, Key 12, and among the Paths of Wisdom, the mode of consciousness which corresponds to this path is called the Stable Intelligence.

In Qabalistic writings, the adjective for "stable" has a special spelling,  $\text{מ'ק}$ , using two Yods, instead of the single Yod which appears in the commoner spelling  $\text{מק}$ . The reason for the additional Yod is to bring the numeration of the word to 160, which is also the number of the noun  $\text{עץ}$ , etz, "a tree." For the basic meaning of  $\text{מ'ק}$  is found in its verbal root, signifying "to rise up," in a great variety of shades of meaning. Such is the primary sense of the verbal root, but the secondary sense includes such ideas as "to stand out, to endure, to confirm, to establish," and it is from these that the adjective which designates the path of Mem is taken.

When spelled so that its number, 160, is equivalent to  $\text{עץ}$ , etz, "a

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tree," the adjective עִצִּי is related to the fundamental meaning of עֵץ, which is *firmness*. Here we may note that the feminine form of עֵץ, which is עֵצָה, *etzah*, means not only trees, or timber generally, but is used also to designate the human spine, as that which gives firmness to the physical body.

Now, in all versions of Tarot, a prominent feature of the twelfth Key is the gallows from which the Hanged Man is suspended. The B.O.T.A. version follows the original design, which shows two trees with a cross-bar, suggesting Tav (ט), the last letter of the Hebrew alphabet.

Here is a direct connection with the letter Mm. The old pictographic form of this alphabetical character was a crude picture of two trees growing side by side. In the part of the world where the Semitic alphabets originated, growing trees always indicate the presence of springs, because in those lands rains are so infrequent that no self-sown seed can grow unless it be nourished by an underground water-supply.

The image of a tree corresponds also, both in fact and in the Hebrew language, to what is conveyed by



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the word "stable." Every Qabalistic description of the path of Mem says it owes its name to the fact that it is the "power of permanence in all the Sephiroth." Stability implies immutability, soundness, vitality, coherence, solidity. The ideas evoked from subconsciousness by these words and their synonyms are beautifully symbolized by the image of a fine old tree. Thus we say, "sturdy as an oak," to convey precisely the meanings of strength and reliability we are here considering.

The strength and reliability of a supporting power are boldly emphasized in Key 12. Yet the composition of the picture is so arranged that it diverts the attention of superficial observers from the basic meaning of the Key. The idea is easy to overlook, because it is hidden in plain sight.

The supporting strength symbolized by the gallows is the power of the fifth Sephirah, and one of the names of that Sephirah is Geburah, which also signifies "strength." It is the strength of the cosmic will force, the power of undeviating justice, which, to those who fail to perceive the true nature of cosmic law, the true significance of Divine

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Will, appears to make human personality the victim of irresistible powers which condemn man to all sorts of miseries. That condemnation is what is depicted by the ostensible meaning of Key 12, but your Tarot studies have enabled you to learn that the true significance of the Hanged Man is just the reverse of what appears on the surface of the symbolism. In the course of those studies you have learned that Key 12 symbolizes the perfect freedom of those who have learned the art of depending completely on the support of the universal life.

This art has to do with mind-control, with practices which have for their object the restraint of the flow of the stream of mind-stuff (which mind-stuff is the "water" to which the letter Mem refers), so that this mental substance, held in check by practices of concentration and meditation, becomes very quiet and very intense. The mind-stuff is in continual vibration, and every practice which aims to control and direct it utilizes the Law of Rhythm to bring this vibration under man's intelligent self-direction. Thus we find the Hindu psychologist, Patanjali, beginning his *Yoga Sutras* with these words: "Concentration, or



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yoga, is the restraint of the mind-stuff from taking various forms."

Writers on yoga compare the mind-stuff, which they call *Chitta*, to a sea or lake. The waves in this sea are termed *Vrittis*, literally, "whirlpools." Yoga, which leads to complete suspension of these waves, results in *Samadhi*, the perfect absorption of personal consciousness into the universal state of superconsciousness. This is what is meant by the title of Key 12. It refers to the complete suspension of all consciousness of personally originated activity. This is true self-denial, true resignation of all pretensions to self-will, perfect attainment of non-attachment.

Yet we must be careful not to confuse it with non-action. It is not by refusing to participate in the transformations of energy which surround us that we achieve the state of non-attachment. What we must see first of all is that no form outside our bodies can be depended on, because all forms are parts of an endless series of transformations.

This is the first part of the practice of non-attachment. It frees us from depending on things, people,

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systems, creeds, gods--past, present or to come. Then it takes us a step farther, and frees us from that counterfeit self-reliance which is only egotism in disguise. Not on "self," but on the *Universal Self*, must we depend if we would be truly free.

The Stable Intelligence is the fixed essence which is the basis of all aspects of the Life-power. These appear on the Tree of Life as the ten Sephiroth. Omniscience cannot change, for any change in consciousness must be either an addition to the sum-total of what is known, or else a subtraction from that total. Neither addition nor subtraction are conceivable in a consciousness which includes *all* knowledge. Hence the Stable Intelligence is the Absolute Consciousness, reflected into the field of personal awareness. This is why the Hanged Man is shown as having the face and figure of a youth, and the white hair of an old man. He represents the Eternal Paradox of the Absolute, which is, as *The Book of Tokens* puts it: "Older than night or day, younger than the babe newborn."

This Absolute Consciousness is the support of personal consciousness,



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and in Tarot it is symbolized also by Key 21, which illustrates the various meanings of the letter Tav. Tav is the letter corresponding to the planet Saturn. On the Tree of Life, the Sphere of Saturn is Binah, seat of the Divine Soul, Neshamah.

Binah's influence descends to the fifth Sephirah, Geburah, through the path of the watery sign Cancer, the path of the letter Cheth. Geburah itself is also a reflection of Binah. Thus the gallows of the Hanged Man is really a symbol of the support given by the Divine Soul, itself an aspect of the *Indivisible Self* in Kether, to its personal reflections.

According to Qabalah, the *One Self*, Yekhidah in Kether, manifests itself in two opposite but complementary modes--Ab, the Paternal Life-force in Chokmah, and Aima, the Maternal Divine Soul in Binah. Like Yekhidah itself, the Paternal Life-force is an indivisible unity, pervading the whole universe; and, in the same way, the single Divine Soul, being omnipresent, dwells in the hearts of all creatures. This Divine Soul is what is pictured as the gallows in Key 12.

From this gallows the Hanged Man is suspended by a white, twisted

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rope. White, to show that it represents the spiral, whirling motion (*galgalim*) which begins in Kether. All activity, everywhere, has for its basis this spiral whirling, and this it is which attaches every center of personal consciousness to the Absolute Consciousness. When the activities of personal consciousness are *suspended*, when the vibrations of the mind-stuff are stilled, the Absolute Consciousness rays forth its beams, and the person experiences illumination. This illumination is the realization of one's innermost identity with the Eternal Youth who is likewise the Ancient of Days. By this realization a human being may become so completely aware of the One Reality that all sense of separateness is extinguished; and during this trance-like state there is no vestige of personal consciousness.

This is the real meaning of the Buddhist doctrine of Nirvana. Literally, Nirvana means "extinction." It is not, however, the destruction of personal existence. It is the extinction of a lie by truth, the extinction of darkness by light.

Most persons labor under the false impression that they do things of



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themselves, that their personal consciousness is "their own," that the springs of their action are hidden somewhere inside their bodies. The exact reverse is true. That this is really so may be learned by any one who has sufficient persistence to make the necessary experiments.

"This is a contradiction," the reader may object, "for that very persistence is a personal quality possessed by some, and lacking in others." Nobody can deny that many persons appear to be lacking in persistence. The wise agree, however, that whoever has the qualifications necessary to make the experiments learns by what he does that the notion of personal effort is delusion. They all say:

"While we were making the experiments, it seemed to us that we ourselves were practicing. When the work was finished, it became evident that at no stage of the process had we really been doing anything. The Great Work is accomplished by the *One Being*, and what seem to be personal purifications, purgations, transformations and transmutations, are actually operations of the single Divine Soul. This is the Operator in the Great Work through

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all its stages, and one of the stages is that in which a given human being appears to himself and to others to be wanting in the perseverance necessary to successful experimental verification of the actual presence of the Divine Soul in human personality."

The purpose of the Great Work is the removal of an erroneous conception. Thus, in the twenty-third path of Mem, this work is associated with water, and so with lustration or baptism. All occult initiations include the rite of purification by water, as a symbol of the cleansing of consciousness. What is washed away is the delusion of personal separateness. Hence this rite is associated with the process of reversing one's conceptions, as we see vividly pictured by the Hanged Man. To get rid of the delusion of separateness is to adopt a mental attitude which seems upside down to the ordinary man.

The wise perceive clearly that there is only one power in the universe. Their knowledge is a vivid experience, not a mere intellectual abstraction. To say, "There is but One Being, One Life, One Thinker, One Actor in the universe," is to speak truly. The actual experience



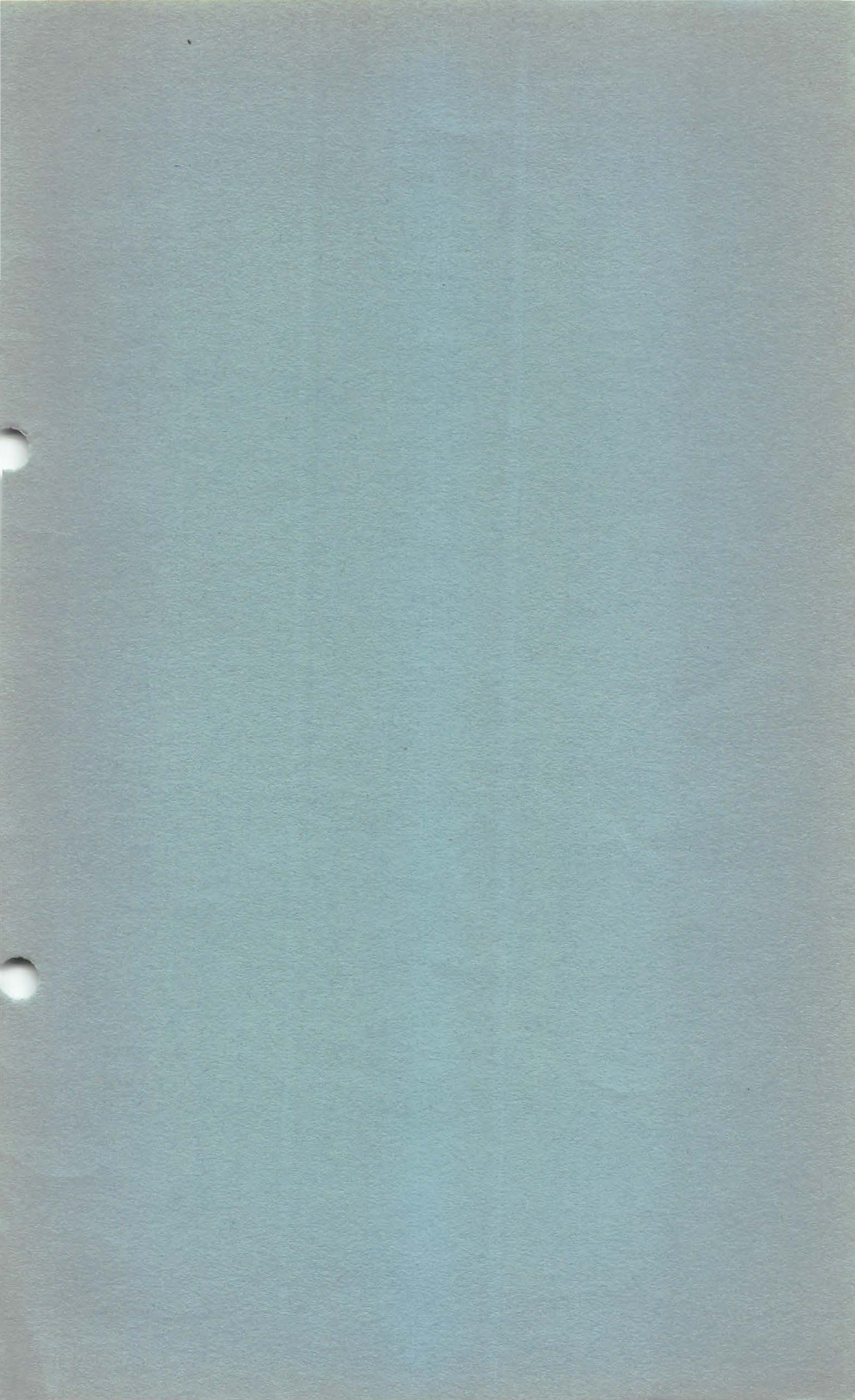
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is another matter, as different from the mere statement as actual bread is different from the five letters, b-r-e-a-d.

Practice enables us to slow down the modifications of the mind-stuff until they come to a standstill, just as a pendulum (which, by the way, the Hanged Man actually is) comes to rest if it be given no impulse. Practice is made easier if we devote ourselves daily to accustoming our brains to expressing the thought that every "personal" action is some aspect of the Life-power's cosmic activity.

This practice is most valuable. Keep at it, and one day you will know, better than words can express, that when personal activity and personal consciousness are wholly *suspended*, the Stable Intelligence shines like a glory in the mind. Then what seems to have its beginning in acts of personal will is completed in the inexpressible splendor of the "perfect realization of the Limitless Light."

This perfect realization is represented on the Tree of Life by the eighth Sephirah. Subsequent lessons in this section will be devoted to an explanation of its meaning.





HOD

THE PERFECT OUTCOME (2)

# TREE OF LIFE

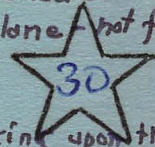
Neshamah- Divine Soul - Binah - Saturn - not  
separate from Kether. Completion of Triune Nature  
of Supernals - Triune God - beginning of  
manifestation into 7 Sephiroth, hence the  
Black Raven - "doom of the art"

Comparison - Kether - fly wheel of engine - other points  
various machines driven by power from fly-wheel or  
Kether - Great Motor      Tiphareth - secondary Motor  
distributor of power of Kether

Path Hain Key 15 leads from Tiphareth to Hod - Capricorn  
ruled by 5 and exaltation of ♂, Birth of Saviours - 10th  
House - business - material affairs.

Illumination and business not irreconcilable.

Great work being done on material plane ~~not~~ finished  
so failure appears to be present.



The Ego expresses thru personalities working upon them in  
circumstances and situations which modify and develop them  
to complete their perfection. This work automatic up to  
a certain stage by working directly on Vital Soul.

Human self-consc. reaches its highest level in those who realize  
the ONE SELF is the Thinker - the Actor. First it is merely



## THE TREE OF LIFE

### LESSON THIRTY

#### THE PERFECT OUTCOME (2)

IN LESSON 29, you learned that the wise agree that the One Operator in the Great Work is the Divine Soul, *Neshamah*, that spotless, imperishable principle of which Qabalah says that even the worst of human beings, stained with the basest crimes, do not and cannot soil its purity. This Divine Soul is what Rosicrucians designated by the Latin phrase, *Dei gloria intacta*, "The untouchable glory of God."

In Latin gematria, *Dei gloria intacta* is 136, and this is the number of *Corvus niger*, the Black Raven, and of *Deus Trinus*, the Triune God.

*Corvus niger* is an alchemical term which *The Secret Symbols of the Rosicrucians* (page 11) calls the "door of the art." The Black Raven is the first state of the matter of the Great Work. It is called the "door of the art" because it is the point of entrance through which the power of the Divine Soul enters into the field of manifestation.

One clue to the meaning of the Black Raven is its color, which is



## THE TREE OF LIFE: 30

the same as that attributed to Binah; and Binah, as the point through which the power of the Supernal Triad descends into the seven Sephiroth of manifestation, is the "door of the art." Furthermore, in Binah the triad of the Supernals is completed, so that Binah is the point at which the triune nature of the Life-power becomes manifest. Consequently, to this point the term *Deus Trinus*, the Triune God, is correctly assigned.

Behind all veils of appearance is the untouchable Divine Glory. Yet that Glory is hidden from the ignorant by veils, and appears to them as thick darkness. Thus we read in the Bible that the habitation of God is thick darkness. Binah, therefore, is represented on the colored Tree of Life by a black circle, and black is also the color of Saturn, the planet of which the third Sephirah is said to be the sphere.

Bear in mind also that the third Sephirah and the second are not really separate from Kether, the first. Thus, when we say the Divine Soul is the Operator in the Great Work, we are to understand that *Neshamah* is inseparable from *Yekhidah*, the Indivisible SELF, and that every activity which is represented

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by any one of the thirty-one paths below Kether is really some phase or mode of the whirling motion which has its beginning in the first Sephirah.

We might compare Kether to the fly-wheel of an engine, and the other points to various machines. One may be a grindstone, another a lathe, another a drill. The power which drives them all comes from the fly-wheel of the engine. Thus the engine really operates the whole factory, and the other machines act as transformers which change the whirling motion into as many different functions as there are machines. The power is one: the forms of expression vary.

On the Tree of Life, the Great Motor is Kether; but Tiphareth, the sixth Sephirah, may be compared to a secondary motor, from which power derived from the Great Motor is distributed to the field of human personality symbolized by the seventh, eighth, ninth and tenth Sephiroth, together with the paths linking these to Tiphareth and to one another. One of these connecting paths is that of the letter Ayin, which carries the influence from Tiphareth down to the eighth Sephirah, Hod.



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In Tarot, this path is represented by Key 15, the Devil; and since this Key corresponds to the letter Ayin, to which Qabalists assign Capricorn, the force at work in this path may be understood to combine the influences of Saturn and Mars, since Saturn rules, and Mars is exalted, in Capricorn.

The religious symbols of the whole world associate the birth of saviors and redeemers with Capricorn. Here is a hint you may find useful. Capricorn is an earthy sign, which is associated with the tenth house of the horoscope, a house having to do with business and with the material affairs of the world.

Too many persons look upon religion, metaphysics, occultism and philosophy as ways of escape. They regard the affairs of business, the concerns of daily life, as being beneath the notice of truly spiritual persons. Thus they leave the conduct of these mundane activities to "worldly persons," that is, to those who have little true insight, to those who are dominated by the delusion of separateness.

Yet the selection of Capricorn as the sign in which world-saviors are born, the location of Jesus' birth-

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place at Bethlehem, "House of Bread," and many other hints in occult writings, should put us on the right track. One of the most striking of these hints is given again and again in the treatises of the alchemists. Whatever else their books may mean, there can be no doubt that the Sages of Hermetic Science were seeking diligently for something which should put at their disposal a limitless supply of actual, material wealth.

At the same time, these very alchemists were seeking spiritual illumination. Thus it is evident that, to them, material wealth and spiritual insight were by no means irreconcilable.

Genuine occultism never asks its adherents to be content with crusts on earth, in order that they may gorge on pie in the sky. On the contrary, the sages affirm that we find redemption and freedom, health and happiness, right here on earth. They bid us pay close attention to mundane affairs, and tell us to look for illumination in the very place which, to the ignorant, appears to be the stronghold of darkness and evil.

Even the Lord's Prayer carries the same suggestion. "Thy will be done



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on earth, as it is in heaven." In the world of causes, heaven, the Divine Will works perfectly. On the material plane, because the Great Work is not yet finished, there seem to be all sorts of failures. These appearances of failure are summed up in the symbolism of Key 15, and you have learned from your Tarot studies that the leering monster there depicted is only a disguise for the beneficent power seated in the sixth Sephirah.

Our adversities and misfortunes sharpen our intellects. Dealing with practical problems enables us to discern principles behind the veils of appearance. No matter how much we may feel it necessary to be devoted to "higher things," we shall miss the mark most miserably if we do not realize that one main result of true illumination is ability to deal intelligently with the business of this world. To be truly wise is always to be truly practical in the management of mundane affairs.

To the ignorant, all appearances of adversity seem to be caused by outside forces, and devils, or the Devil, are personifications of these supposedly external causes of misfortune. According to esoteric doctrine, the real cause of all



## THE TREE OF LIFE: 30

human experience is the Life-power, acting from within. Thus the Devil in Tarot is really the *Ego* in Tiphareth, as that *One Self* of all humanity presents itself to the minds of the unenlightened.

The *One Self* is the Mediating Influence between the superpersonal activities of the Life-power, corresponding to the first five Sephiroth, and the personal activities of the paths below Tiphareth. This *One Self* is the *Ego* in all human personalities incarnate and discarnate.

Personalities are its means of expression, and it works through and upon them continually. The object of this work is to bring to perfection its manifestation through these personal vehicles. This it does by putting the personalities into situations and circumstances which will so modify and develop them that they become adequate instruments.

Up to a certain point, this work of the *Ego* upon its personal vehicles is almost automatic. In the lower kingdoms of nature, the *Ego* works directly on the Vital Soul, and through it upon groups of mineral, vegetable and animal personalities. In the higher animals, the rudiments of intellectual expression



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begin to show themselves, and such animals evidence some signs of true specialized personality.

Yet even the highest among them are to some extent conditioned by the group soul of their species. For that matter, the lower types of humanity (and please notice that we say *lower types*, not *lower races*, since extremely low *types* may belong to supposedly superior *races*) are by no means emancipated from the group soul condition. This we may see from the behavior of mobs, and sometimes of whole populations. From lynchings and camp-meetings, to such crazes as the Mississippi Bubble or the Tulip Mania, or to recent, and even present, manifestations of mass hysteria evoked and directed by cynical high-priests of Mammon, humanity in the mass moves often in response to the automatic behavior of the Vital Soul it shares with the kingdoms below it.

On the other hand, human beings have always the possibility of intelligent participation in the Great Work. They, of all creatures we know, are the only ones capable of comprehending the underlying principles of the process whereby the Life-power has brought the evolution of personality up to the level of



## THE TREE OF LIFE: 30

*genus homo*. Among more advanced human beings, this grasp of principles has been organized into scientific and philosophical systems, such as that represented in these lessons, and in the body of esoteric doctrine we have inherited from our predecessors in this field.

Briefly stated, one important doctrine of Ageless Wisdom is that human self-consciousness reaches its highest level in those wise men and women who become aware that the *One Self* is the only Thinker and Actor, manifest through countless personalities. This awareness is, at first, no more than intellectual apprehension of the idea.

When this apprehension dawns, it leads to new ways of being and doing. Though the *illusion* of separateness persists, it is seen for what it is, and the *delusion* no longer exerts its hypnotic sway over the mind. To the person who has reached this stage of spiritual development come flashes of inspiration which impel him to work and practice, in order that he may attain to perfect realization.

At this stage, he seems to exert personal will, and make personal effort. Most of the time he appears



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to himself to be drawing upon his own personal powers to accomplish his purpose. At the very beginning of his work, indeed, he may have little or no idea that anything higher than himself is engaged in the operation.

Later on, he may realize that his progress depends on a higher power. Yet even then he may suppose such higher powers to be gods, angels, or the like, superior to him, and separate from him. He prays to them, invokes them, invites or implores their assistance, and finds that his endeavors in this direction meet with success. For, in spite of the fact that he does not fully understand what is at work, his idea that a power or powers superior to his own personality must be involved is substantially correct. To such higher powers he surrenders himself, and, as may be learned from study of the spiritual development of many saints, this act of self-surrender does actually bring to pass the result for which it is intended.

All such persons are driven, in the beginning, by a desire to escape from evil. They find themselves sick and miserable. They feel strongly that their lives are unsatisfactory, and, if they have been brought up

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under the influence of the gloomier types of theology, they usually have a strong sense of sin, and feel themselves to be beset by temptations from a personal devil.

This, for example, was the mental state of the greatest of German seers, Jacob Boehme, and with him, indeed, it persisted to some extent even after his illumination. Yet he was one with all the company of the sages in his practical grasp of the Great Work. In one of his books he writes:

"The disciple said to his Master: Sir, how may I come to the supersensual life, so that I may see God, and hear God speak?

"The Master answered and said: Son, when thou canst throw thyself into That, where no creature dwelleth, though it be but for a moment; then thou hearest what God speaketh.

"When thou standest still from the thinking of self and the willing of self; when both thy intellect and thy will are quiet, and passive to the impress of the eternal Word and Spirit; and when thy soul is winged up above that which is temporal, the outward senses and the imagination being locked up in holy abstraction, then the eternal hearing, seeing,



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and speaking will be revealed in thee. So God heareth and seeth through thee who art now the organ of his Spirit; so God speaketh in thee and whispereth to thy spirit, and thy spirit heareth his voice."

This perfect realization is represented on the Tree of Life by the eighth Sephirah,  $\aleph\aleph$ , *Hod* (pronounced *hode*), Splendor. The root of this noun, according to Gesenius, is a verb which means "to swell." Thus the noun *Hod* signifies prominence, eminence, importance. It implies also that this prominence is a consequence of expansion from within.

The values of the letters  $\aleph$ ,  $\aleph$  and  $\aleph$  are 5, 6 and 4, adding to 15, which is also the number of the Divine Name  $\aleph$ , *Yah*, attributed to Chokmah. To a Qabalist, this means that the thing expanded into prominence as *Hod* is really the essence of the second Sephirah. Here we may note that since *Hod* stands for the number 8, which is the cube, or threefold multiplication of 2, it is evident that even in arithmetic 8 is really an expansion of 2, the Qabalistic number of Wisdom.

15 is also the number of the word  $\aleph\aleph$ , *Abib*, the name of the month

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of Exodus and Passover, corresponding to our Eastertide. The meaning of *Abib* is "blossom," and this suggests the swelling of buds into flowers. Associated with the time of year which, to Jews and Christians alike, is linked with the ideas of release, of preservation from death, and of escape from tribulation, this noun *Abib* is a verbal symbol of all we mean by "liberation," of all we have in mind when we speak of perfect realization. And it carries with it the thought that such realization is the result of growth, of expansion from within.

Yet 15 is also the number of the noun *ṭāḥ, ade*, which means "calamity, misery, misfortune." Here is one of many examples of a number's being associated with words of diametrically opposite meaning.

This is because every pair of opposites, instead of being two wholly distinct effects produced by different causes, shows some aspect of the Law of Polarity which is at work through every part of the universe. What we are to understand here is that misfortunes and evils are really no more than undeveloped, unexpanded seeds of good.

What meaning would the Exodus have had, had there been no Egyptian



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bondage from which to be set free? Is not the chief glory of the Resurrection its contrast to the darkness of Calvary? Thus in Tarot the number 15 is given to the picture named "The Devil," but the hidden meaning of this Key is summed up in the aphorism: "Adversity is the disguise of opportunity: bondage is the beginning of liberation."

The eighth Sephirah is the Sphere of Mercury, the field of man's intellect. Thus we may understand that the active principle at work in this field is pictured in Tarot by Key 1. This Key corresponds to the path of the letter Beth, which carries the influence from Kether down to the three Sephiroth composing the Pillar of Severity.

The eighth Sephirah represents the logical consequence of what you have learned concerning the seventh. The latter is named Victory because a Limitless Will (Kether), knowing itself perfectly (Chokmah), foreseeing every possible consequence of what it knows itself to be (Binah), imparting itself freely to every phase of existence (Chesed), according to a perfect law of adjustment and adaptation (Geburah), which operates always toward the production of

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beautiful results through the agency of human self-consciousness (Tiphareth), *must inevitably succeed.*

The self-expression of the Life-power is a success; and this is true at any particular time we may select. It was true when the Pyramids were built. It was true when Buddha sat under the Bo-tree. It was not less true at the crucifixion than at the resurrection. It was true when Columbus sailed, when the Pilgrims landed at Plymouth Rock, when the Declaration of Independence was adopted, when you woke this morning. It is true now. It always will be true. No matter what the appearances of the moment may be, the Life-power never fails. Every stage of the cosmic process is necessary, and leads to the perfection of the ultimate result.

Thus Qabalah teaches also that what presents itself to man's intellectual consciousness as the future must necessarily include the perfect manifestation of the Eternal Splendor of the Limitless Light. This idea that the Life-power's manifestation is an eternal progress from glory to glory is the root-meaning of the eighth Sephirah.



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When this doctrine is propounded, many good people voice a decided objection. With more or less heat, they argue that although the chain of reasoning is flawless, provided we admit the premise of an omnipotent Will-to-good, this premise appears to be an unwarranted assumption, in a universe so full of sorrow and suffering as this.

"How can you call that an eternal success which is obviously a perpetual agony? What about death? What about disease? What about poverty, crime, greed, and the rest of this welter of misery? Dare you call these part of a success process?" Such is the substance of their indignant response to the doctrine we have just outlined.

A Qabalist answers: "First of all, you are ignoring the many evidences of good. Is there no love? Have not even the most miserable human beings their moments of joy? The worst you can say is that evil and good seem to be mixed, and that, from your point of view, there is more bad than good.

"Ageless Wisdom grants this. As Buddha taught, sorrow is an integral part of the Life-power's self-expression; but the Life-power itself



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*feels that sorrow.* Thus Christian doctrine says the incarnate Logos was a man of sorrows, acquainted with grief, and speaks of the Lamb slain from the foundation of the world. Esoteric philosophy does not evade the problems of sorrow and evil. On the contrary, it says the first thing to be known is that the world, as it is experienced by the intellectual man, and by creatures below man in the scale of evolution, is necessarily a place of misery, until the Great Work is finished.

“Not accidentally. Not because some other power has interfered with the original Creative Plan. Not because of the malicious opposition of some Prince of Evil. The presence of seeming evil in the universe is a necessity, *because manifestation itself must come through limitation, and limitation is the root of pain.*

“The universe is the result of the Life-power's own self-limitation, and since even the least degree of limitation on Absolute Wisdom must be some measure of ignorance, Hindu philosophy is correct in its declaration that creation is rooted in *Avidya*, or ignorance. Similarly, Qabalists insist that the verb *ברא*, *beraw*, to create, hides



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all mysteries of darkness and evil. Nor is this idea limited to the esotericism of the Qabalah. It is stated explicitly in Isaiah 45:7, where Jehovah speaks thus: 'I form the light, and create darkness, I make peace and create evil: I Jehovah do all these things.' There the verb translated *create* is the same *beraw* that appears in Genesis 1 as the second word of the first verse of the Hebrew original. All misery is rooted in ignorance; but ignorance can be cured, and when it is cured, there is an end to misery.''

The tap-root of ignorance is the notion that man is a person, born at a given date, dying at another. Yet in human consciousness at its present level there is a power which enables us to get rid of this ignorance, if we go about it in the right way. We may use the mind we have now to such advantage that we may correct our errors, and bring ourselves into a living experience of truth. This has been done in the past, again and again, is being done now, may always be done.

They who have accomplished this work report that its completion has had these good results:

1. They have found themselves in a position to understand why sorrow



## THE TREE OF LIFE: 30

is necessary, and why the fact of suffering is no real contradiction to the idea that the universe is the manifestation of an eternally progressive success process.

2. They have found sorrow and pain extinguished in themselves, because they have entered into another kind of knowing, which frees them from painful misapprehensions.

3. Because they have extinguished delusion, these enlightened ones exert extraordinary, though by no means supernatural, control over their own bodies, and over conditions in their environment. They also wield other powers, and, in particular, are able to influence the psychic states of other persons to a marked degree. None of these powers are *acquired*. They are simply *released*. Furthermore, none of these powers are ever employed by the enlightened to coerce other persons, even "for their own good," nor are such powers ever employed for personal aggrandizement.

Thus Qabalah says, in effect: "To argue about sorrow, misery and seeming evil is a waste of time and effort. It is silly to deny the actuality of the various appearances of evil. The point is that all evil



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may be transmuted. There is a way to 'destroy the works of the devil,' but that way, or method, transforms appearances of evil into manifestations of positive good. Why, then, waste time in fruitless argument? Let us to work!"





intellectual. But flashes of inspiration lead personality to work and persevere to gain full realization.

Isaiah 45:7. I form the light and create darkness, I make peace and create evil. I Jehovah do all things.

create - beraw. 1st first of Genesis Sam.

Those who have accomplished great work:

1. understand why sorrow is necessary  
" " " does not mean failure of success process
2. find sorrow and pain no longer in themselves
3. exert control over their bodies, and conditions in their environment and are able to influence physical states in others.



HOD (3)

THE PERFECT OUTCOME

# TREE OF LIFE

Alchemical work - work of O and D and ♀

♀ is mediator between superconscious and subcons.

O - electric D - magnetic ♀ mediator

Garden of Magician ♀ - automatic subconsciousness -

VITAL SOUL - NEPHESH - sphere of Moon

HOD - saykel shalom - Perfect Intelligence

Mercury also called  $\left\{ \begin{array}{l} - \text{Hermes - Greek} \\ - \text{Thoth - Egypt} \\ - \text{Nehem - Chaldea} \end{array} \right.$

Man changes his personality to become more than

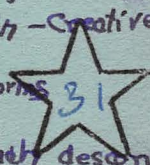
HOMO SAPIENS by cultivation of physical-emotional-mental  
life

Power of HOD deals with fulfillment of CHESED

HOD - DIVINE NAME - Elohim Tzabaoth - Creative Powers of Most

Elohim - fem. Jehovah - Masc. forms  
of same power.

HOD fem-form of Creative Power of Binah descending  
thru pillar of Severity





## THE TREE OF LIFE

### LESSON THIRTY-ONE

#### THE PERFECT OUTCOME (3)

AS PRESENTED in alchemical books, the Great Work is said to be the Operation of the Sun and Moon, performed by the aid of Mercury. The Sun, or Sol, is the alchemical name for the hot, electric current of the Great Magical Agent. The Moon, or Luna, is the alchemists' designation for the cool, magnetic current. The two are opposites, and appear to be contending forces. Mercury is the reconciler between them.

One Tarot symbol for this is the picture of the Magician, who stands as mediator between the electric current descending from above, and the magnetic current rising from the garden at his feet. This garden is one of many Tarot symbols representing the automatic consciousness of the Vital Soul, *Nephesh*.

In the next section of this course you will learn that in Qabalah the automatic consciousness is connected with the Sphere of the Moon. The Moon itself is represented by the letter Gimel, and by Key 2 of Tarot.

## THE TREE OF LIFE: 31

The human self-conscious level of life is the mediator between the superconscious and the subconscious levels. This is what enables us to find release from ignorance, and thus from pain. Thus *The Zohar* says that apart from the human form, the perfect development of the Life-power's plan for self-expression would be impossible. Elsewhere it is written that God employs the human form in order to communicate himself to creation.

The Hebrew name for the eighth Path of Wisdom is עֵצֶל שָׁלוֹם, *saykel shalom*, the Perfect Intelligence. *Shalom* means "whole, uninjured, full, complete." The meaning "full" refers to completeness in number, measure and weight. Thus the name of the eighth path indicates a kind of consciousness which brings forms to completion, through applying the principles of mathematics to accurate measurement. What performs these functions is the human intellect, personified by Thoth in Egypt, by Nebo in Chaldea, by Hermes among the Greeks, and by Mercury in the Roman pantheon.

Because man can measure, he is the form of existence which makes possible the completion of the Life-



## THE TREE OF LIFE: 31

power's other modes of expression. Because man can arrange the elements of his environment in various kinds of order not spontaneously provided by nature, man is charged with finishing the Great Work. Because man is able to re-arrange the forms composing his mental, emotional and physical existence, he may cultivate his personality as he cultivates plants and modifies animals. By such self-cultivation he may advance beyond the limits of the natural man, *genus homo sapiens*, so that he becomes a member of a new species.

This he cannot do until his intellect has enabled him to see that the natural man is no more than the seed of what *Man* is destined to become. Ordinary *genus homo* is a person who reacts automatically in response to environmental stimuli. He is working out the consequences of heredity and Karma. He is *Man* in the making.

Yet even the natural man may take his own measure. By the use of intellect, he may find out how he is put together, and how he has reached his present state of evolution. Then he may apply the knowledge so gained to making a new pattern for his mental and physical unfoldment into a new image of the *One*.

## THE TREE OF LIFE: 31

By right use of intellect we discover the truth that human personality is a vehicle, or instrument, for the Primordial Being. This Primordial Being is Kether the seat of Yekhidah, the *Universal Self*. In Kether are concentrated the limitless possibilities of the No-Thing.

When intellect demonstrates that the No-Thing is necessarily omnipresent, then it follows that the *Universal Self* in Kether must be the highest principle in every human personality. Intellect shows also that whatever powers we may at any time attribute to the No-Thing are powers *always* resident in it. Thus it follows that in the highest principle of human personality there is present now a power more than adequate to effect such transformations in man's make-up as those we have just described.

Qabalists tell us that the root of this transforming activity is in Gedulah, or Chesed. Note that on the Tree of Life, this fourth Sephirah, diametrically opposite to Hod, may be thought of as the complement of Hod, just as Geburah is the complement of Netzach.

This leads to the idea that the power of the eighth Sephirah has to



## THE TREE OF LIFE: 31

do with the fulfilment or fruition of Chesed. We may consider this from two points of view.

The first is that the powers man exercises to bring himself to completion are, to begin with, gifts of the Divine Beneficence. Hence we read in alchemical books that no man may attain success in the Operation of the Sun and Moon unless he be favored by the grace of God.

The essence of man's intellectual ability is the Life-power's perfect memory of what it is in itself, and of what it foresees as the inevitable result of what it knows itself to be. The last, because Chesed is the opposite and complement of Binah, just as Hod is the opposite and complement of Chesed. In Binah, the Universal Mind contemplates what must follow from what it is in itself, and this great pattern of life-expression is held in the perfect memory of Chesed.

Reflected into the field of human intellect, the Life-power's memory of the pattern for the perfect outcome is expressed in man's intellectual awareness of that pattern, and in his personal planning to participate in the Great Work. Up to a certain point, man's awareness seems

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to him to be his own, and in the early stages of the Great Work, the operator may suppose himself to be an independent worker. Once that point is reached and passed, the man realizes that the actual Worker is the *One Self*, and that the human personality is the subject of the operation.

The other consequence of man's realization that the root of Hod is in Chesed has to do with the motivation of his efforts to advance beyond the natural man into the new creature. The only adequate motive is good-will, beneficence, lovingkindness. It finds expression in a desire to be of service to our fellow human beings, in dedication of all that we are, of all that we have, of all that we do, to promoting the welfare of humanity.

Try to understand that this is straight science. Unripened man is given to self-deception, and under its glamor he makes all sorts of false pretenses to himself and to others. Thus one of the most important details of his intellectual work must be an honest evaluation of his motives, based on his knowledge that the only motivation which will enable him to accomplish his aim is genuine altruism. Perhaps



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we might say that this is not so much a matter of being good as of being practical. There is no sentimentality about it. It is simply the only method that works.

The Divine Name אֱלֹהִים צְבָאוֹת, *Elohim Tzabaoth*, is assigned to Hod. It means "Creative Powers of Hosts." The first word in this two-part name is that assigned to the third Sephirah, just as the first word in יהוה צְבָאוֹת, *Jehovah Tzabaoth*, is the extended form of יה, *Jah*, the name assigned to Chokmah. Jah and Jehovah express the masculine aspect of the Divine Being. Elohim is the Qabalistic designation for the feminine. For Netzach, the seventh Sephirah, though it be called the Sphere of Venus, is nonetheless a male Sephirah; while Hod, the Sphere of Mercury, has its place on the feminine side of the Tree.

The second part of each of these two Divine Names is the same, and though its surface meaning is "armies," there is yet another signification. For both Netzach and Hod are Sephiroth having their places in the field of human personality. Consequently, the word *Tzabaoth* indicates the multiplicity and apparent subdivision of the Divine Powers,

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when they find expression in human life.

Both *Jehovah* and *Elohim* stand for aspects of the One Divine Power. They might be compared to the positive and negative aspects of the electric current. But just as the electricity from a single power-station may light a thousand lamps, and yet be one, so do the two aspects of the One Being, *Jehovah* and *Elohim*, make themselves manifest through "hosts" of personalities.

Thus, since Hod is indicated as being the expression of the *Elohim*, or feminine Creative Powers, descending from Binah, we should understand that personal intellect is the expression and temporal manifestation of the eternal creative powers of the Divine Soul. It is through human intellection that the creative impulse streaming down the Pillar of Severity from Binah is specialized, and is brought to bear upon the actual problems of man's daily existence.

When man rightly measures himself, when he correctly applies the powers dwelling in him to the transmutation of his personality, there is wrought in him a parallel to the macrocosmic process described in the figurative



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language of the first chapter of the Bible. When this is completed, ignorance is extinguished, and suffering is eliminated from his experience of the universe. This by no means diminishes his awareness that others suffer, nor his knowledge that so long as life expresses itself through levels below that of the "new creature" he has become, it must be a life of sorrow.

Hence, when he is fully transformed, he becomes a "Master of Compassion." Thenceforth he dedicates all his powers to helping others to become like himself. No illuminated man hides his light under a bushel. He cannot. He lets it shine as a beacon to all the world. Thus it is that to the presence of these Light-bearers among us we owe this Ageless Wisdom of the Qabalah, or the Reception. May we all be given capacity to light our lamps at its flame.

### GEMATRIA

717, *hode*, usually written Hod, the name of the eighth Sephirah, has been analyzed numerically in Lesson 30. There is also a list of the Gematria of 15 in Lesson 11. To these details, which should give you plenty of material for meditation, we may add the following:

## THE TREE OF LIFE: 31

1. The number 15 is the sum of the numbers from 0 to 5, that is, 15 is the theosophical extension of 5. Thus 717, as a number, denotes the full expression of the powers symbolized by 5.

On the Tree of Life, these powers are those of the fifth Sephirah, Geburah. One has only to glance at the Tree to see that Hod is the reflection of Geburah. What is more, on the colored diagrams, Hod is orange, the mixture of red and yellow, and this suggests that in Hod the powers of Geburah (red) and of Tiphareth (yellow) are combined. Think this out, and you will see what it means. Apply the same line of reasoning to the colors of Chesed (blue), Tiphareth (yellow) and Netzach (green).

2. In the Hebrew alphabet, 5 is represented by ה, Heh, which is the first letter of 717. Thus we may think of Hod also as being the extension of the powers represented by the Emperor, the Tarot symbol for the letter Heh. These powers, like those active in Geburah, are Martian, and on the Tree the path of Heh is red, like that of Geburah. Furthermore, this path conducts the life force (*Chaiah*) from Chokmah to



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Tiphareth. Again, the path which links the sixth Sephirah to Hod, and carries the power of Tiphareth into Hod, is a path which, though its color is blue-violet, is connected with Mars through the sign Capricorn, in which the influence of Mars is exalted.

3. The name  $\text{היה}$  itself may be read "Heh and Daleth," because the letter  $\text{ה}$  at the center of  $\text{היה}$  is, in Hebrew, the equivalent of "and." This reminds us that the intellectual activity at work in Hod is a combination of reason and imagination, typified in Tarot by the Emperor and the Empress.

Besides this, the Empress is Venus, whose sphere is the seventh Sephirah, and the power pictured by the Emperor is that of Mars. On the Tree, Mars corresponds to the path of Peh ( $\text{פ}$ ), which carries the Venusian influence from the seventh Sephirah to the eighth.

Whatever we desire is something different from what is now in actual existence. Thus the power of Netzach leads inevitably to the disintegration of existing forms, which is the Martian activity corresponding to the path of Peh, illustrated in Tarot by Key 16.

When our desires are sufficiently clear, they take form in our determination to rid ourselves of delusion, and in our aspiration to pass from the restricted sphere of the "natural man" into the freedom of the "new creature." The process whereby this desire is realized is, in its earlier stages, one of disintegration. It begins with a flash of inspiration which overthrows our erroneous notions. It reduces our world to a chaos. It hurls us from our towers of isolation, and inverts all our former notions of ourselves, and of the nature of our environment, and our relation to it.

Then comes the reintegration, which begins with the intellectual processes of the eighth path. What this is we may learn from Tarot, and the letters of 717 provide a clue. 7 is the Emperor, Key 4. 1 is the Hierophant, Key 5. 7 is the Empress, Key 3. Add the numbers of these three Keys. Their sum is 12, the number of the Hanged Man, and, surely, the Hanged Man is Tarot's representation of the "new creature." On this account, Eliphas Levi says Key 12 represents "the adept, bound by his engagements."

We have given this extended example of the way a Qabalist would



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analyze 717 by means of numbers, colors and Tarot, in order to show that what seem to be almost mechanical processes do really lead to the disclosure of aspects of truth which meet every test of reason.

שלום, *shalom*, the name applied to the eighth Sephirah as a Path of Wisdom, is used as an adjective in the senses mentioned in page 2 of this lesson. As a proper noun, the same word is the place-name Salem, as when Genesis 14:18 mentions Melchizedek, King of Salem. In the Western Tradition, much occult instruction is connected with this. This instruction is one of the clues to the meaning of the Masonic legend concerning Hiram Abiff, and the acute student will not fail to note here that the whole mystery of Masonry has to do with geometry (a science invented, say the ancient glyphs, by Hermes or Mercury), and with the application of geometry to the art of building. The temple "not made with hands, eternal in the heavens," is the house of the Divine Spirit. It is the perfected, completed personality of man.

The numeral value of שלום is 370. This number combines 70, the value of the letter Ayin, represented in

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Tarot by Key 15, with 300, the value of the letter Shin, corresponding to Key 20, Judgement (that is, Completion). Note that on the Tree of Life the path of Ayin carries the power of Tiphareth down to Hod, and that the path of Shin carries the power of Hod down to Malkuth, the field of physical embodiment.

Among words corresponding to the number 370 are:

דְּרֵךְ עוֹלָם, *derek olahm*, the way everlasting (Psalm 139:24). Final ך reckoned here as 20.

אָקָר, *aqar*, to pluck up, to root out; to be sterile; a stump, the trunk of a tree (Daniel 4: 15). The suggestion of this particular entry has a direct bearing on the futile, worthless activity of intellect when it has nothing to work on except the reports of the physical senses. Without illumination from above, intellect is lifeless.

צָרַף, *tzaraph*, to refine, to melt together, to connect, to combine; also, to try, to examine. All these meanings are connected with the deeper alchemical significance of the eighth path.

קָרַח, *qarah*, to rend, to tear. This word is related to the analyti-



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cal power of intellect, the power which can tear things apart. In the Hebrew alphabet, the same power is represented by Zain, the sword, and in Tarot by Key 6. Misused, it leads to evil results. Thus the verb קרא means also "to slander, to revile." For the false judgments of intellect are separative. They slander man to himself, and make him project his own bad estimate, his own inaccurate self-measurement, on all his fellows.

ὄικος, *oikos*, house (1 Peter 2:5). This is the Greek equivalent for בֵּית, Beth, the name of the letter corresponding to Mercury, whose influence is at work in the eighth Sephirah.

*Annuit Coeptis: Novus Ordo Seclorum*. These are the two Latin mottoes on the reverse of the Great Seal of the United States of America. Their English translation is: "He hath prospered our undertakings: a new order of the ages (or, a new order of the aeons).

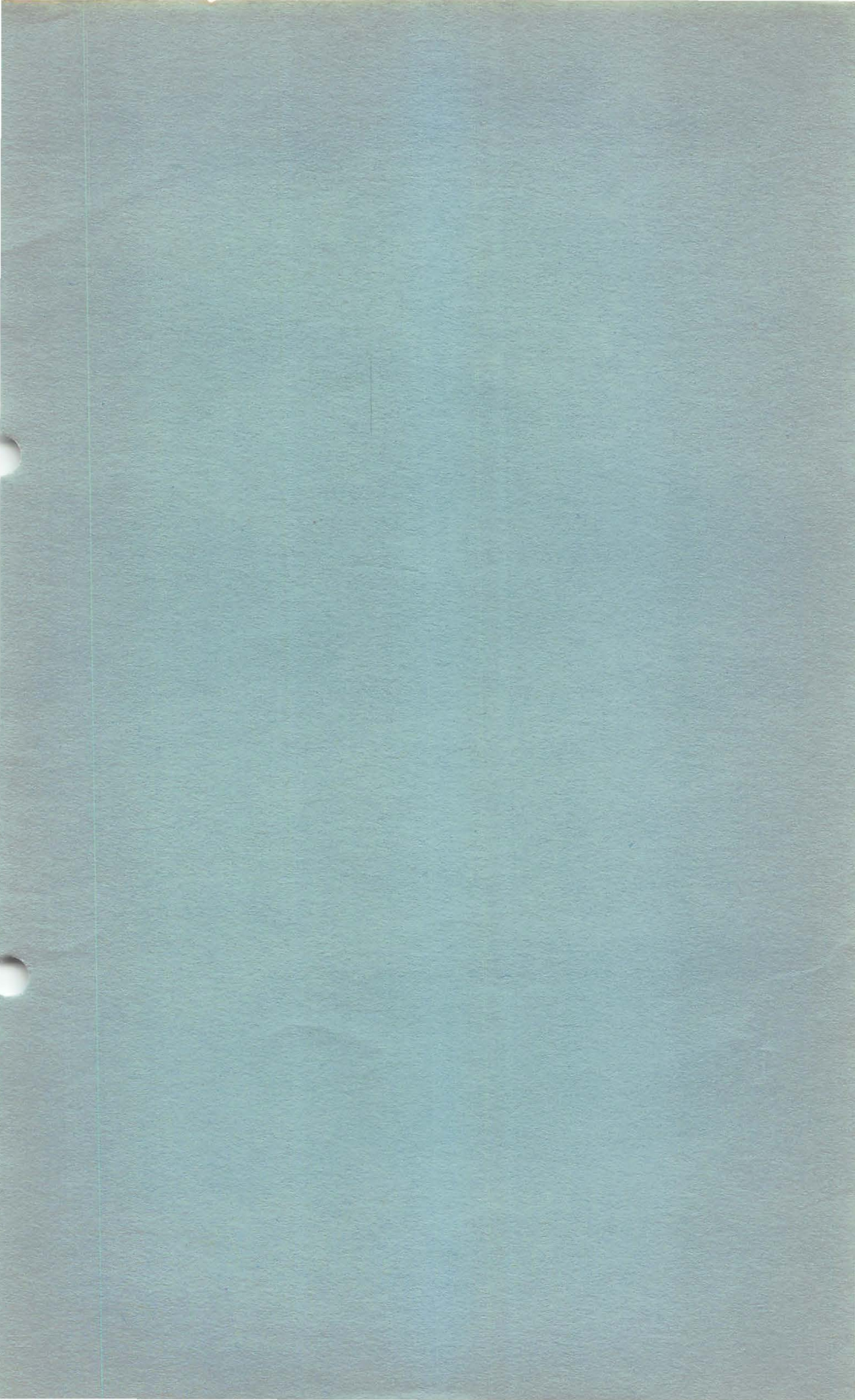
The *oikos*, or house, which is the symbol of the New Order on the Great Seal, is pictured as a piece of Egyptian masonry, an unfinished pyramid, of thirteen courses.

## THE TREE OF LIFE: 31

In Rosicrucian symbolism, the house is the Vault of the Adepts, or burial-place of the Founder of the Order, Brother C. R. C. In the *Fama Fraternitatis* we find a description of this Vault, which had seven sides, each measuring 5 feet by 8 feet. Thus the whole vault had 21 boundary lines, whose total length was 126 feet. 126 is the number of *Novus Ordo*, a New Order. The number of the word *Seclorum* is 94. This, added to 126, makes 220, the value in Hebrew of the letters Kaph, Resh, Kaph, represented by the German letters C. R. C. Thus *Novus Ordo Seclorum* sums up the whole Rosicrucian mystery, and is equivalent to the mystical initials of the traditional Founder of the Order.

The Rosicrucian Vault and the pyramid on the Great Seal are related emblems. Both were devised under the influence of the Inner School of the Western Tradition. It is to the assistance of that School, working actively through the Masonic Fraternity in the eighteenth century, that we owe the establishment of the government of the United States.





YESOD

THE SURE FOUNDATION (I)

# TREE OF LIFE

3 paths to Yesod {

- 1 - Key 14 - INTELLIGENCE OF PROBATION
- 2 - " 17 NATURAL INTELLIGENCE
- 3 - " 19 - COLLECTIVE "

Key 14 - Great work. - both physical and psychical activity

gesteth - sagittarius - archer - rainbow

7 color of rainbow correspond to chakras

what we call "I" is really the true Ego - the Christ Principle - the Divine Son who works on our personality

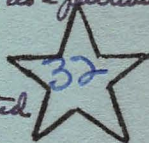
Ye shall know the truth is prefaced with condition - "it ye abide in my word, then are ye truly my disciples".....

To abide we must dwell in dependence on One Self.

"I will look upon each circumstance of my life as a particular dealing of God with my soul."

No planet exalted in Sagittarius - all coordinated.

Meditation path from desire, establishes in subc, ideas formed by self - then God there then materialize in Malkuth





## THE TREE OF LIFE

### LESSON THIRTY-TWO

#### THE SURE FOUNDATION (1)

THREE PATHS carry the influences from above down to  $\text{יוד}$ , *Yesod*, the ninth Sephirah. The first is the path of the Intelligence of Probation or Trial, corresponding to the letter Samekh and to Key 14. The second is the path of the Natural Intelligence, corresponding to the letter Tzaddi and to Key 17. The third is the path of the Collective Intelligence, corresponding to the letter Resh and to Key 19.

The twenty-fifth path of the letter Samekh carries down the influence from Tiphareth, and for this reason its Tarot Key has for its principal figure a white-robed angel, on whose head is a solar disk which identifies him as Michael, angel of the Sun and of the sixth Sephirah. On his breast, moreover, is the name  $\text{ממל}$ , and in some schools of Qabalah, this name has special reference to Tiphareth. Below the name is a seven-pointed star, representing the balanced activity of the seven Sephiroth below Binah on the Tree of

## THE TREE OF LIFE: 32

Life, and this balance is maintained by the *Ego* seated in Tiphareth.

This solar angel represents the Operator in the Great Work, known to alchemists as the Work of the Sun and Moon. On the Tree, the Sphere of the Sun is Tiphareth, and that of the Moon is Yesod. These two points are at the upper and lower ends of the twenty-fifth path. Hence this path is that which has particular reference to the Great Work, and the corresponding Tarot Key is a symbolic representation of the main features of the true nature of the *Magnum Opus*.

At the bottom of Key 14, therefore, we see a pool, which corresponds to Yesod; and one foot of the angel is in the pool, while the other rests upon the earth at the pool's margin. This is to show that the Great Work is a combination of psychical (watery) and physical (earthy) activities. It indicates also that the Operation of the Sun and Moon has to do with powers of the automatic consciousness (the pool) and of self-consciousness (the surface of the earth).

The angel pours fire on an eagle, and water on a lion. This symbolizes the underlying principle of all



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forms of alchemical practice. Fire and water are opposites, and the principle is that expressed by the Hindu psychologist, Patanjali, when he says: "The modifications of the mind are to be overcome by their opposites." Furthermore, in this picture the eagle stands for Scorpio, the zodiacal sign attributed to the path of Nun, and the lion is brown, to show that he represents the activity of the twenty-sixth path, which joins Tiphareth to Hod. For the Bible sometimes pictures the devil as a lion, seeking whom he may devour. Thus this particular lion is brown, to show his connection with the central figure of the fifteenth Key, whose body has a dull, earthy color. Yet the lion is essentially a symbol for fire, so that he represents the quality opposite to that symbolized by the water the angel pours on his head. The composition of Key 14, therefore, offers these clues to its correct placing on the Tree, and to its correspondence to the path of Samekh.

The sign Sagittarius, the Archer, is that attributed in Qabalah to the letter Samekh. Its Hebrew name is קשֶׁת, *qesheth*, and the same letters spell the noun meaning rainbow. Thus, over the head of the angel,

## THE TREE OF LIFE: 32

our version of Key 14 shows the bow of the solar spectrum, which represents the white light of the sun, divided into the seven colors corresponding to the alchemical metals, the interior stars, and the *chakras* of the yogis.

In alchemical books, the Great Work is summed up in the words *Solve et Coagula*, to dissolve and to coagulate. The sages say also that the Great Work consists in the fixation of the volatile, and the volatilization of the fixed. This is merely another way of saying that the alchemical operation is effected by bringing opposites to bear on one another.

The main thing to remember is that this is a work carried on by the true *Ego*, and that the personality is the subject of the operation. So long as we do not understand that what we call "I," and mistakenly suppose to be a separate entity, belonging exclusively to our own personality, is really the *Christ Principle*, the Divine Son, the *Ego* dwelling in the hearts of all humanity, we shall be deluded as to the true nature of the Work.

Yet, even while we mistake the necessary illusion of separateness



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for a reality, and suffer from the various ills this delusion causes, we are being worked on by the Ego. *We are correct, even when most deluded, in our thought, "I seek release," because the true I AM in our hearts is what inspires our quest.* Eventually, we shall know the truth of this, and then our lives will fulfil the words of the New Testament: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

The last part of this promise is quoted often, sometimes in connections which are the exact opposites of the true meaning. We have therefore given the whole sentence, and call your attention to the conditional clause at its beginning.

This is a promise to those who are *true disciples*. There is no liberating power in mere intellectual knowledge of, or assent to, truth. Only those whose spiritual dwelling-place is the Logos, or *central idea*, of Jesus' teaching, are to be considered as entitled to participation in this promise. Nor do we have far to seek to discover the acid test for a true disciple. They who truly *abide* in the central idea of Jesus'

## THE TREE OF LIFE: 32

doctrine say, with him: "Of myself I can do nothing: I have no will, save to do the will of him that sent me."

The whole of the Master's ethical teaching follows from this. He who seeks to know the truth, he who desires to become the "new creature," he who aspires to discover the Stone of the Wise, must dwell continually in this condition of dependence on the Central SELF.

Thus the Qabalistic description of the path of Samekh says it is named Intelligence of Probation or Trial because it is the first test whereby the Lord (יהוה) tries the devotion of the Chasidim. The Chasidim, you will recall, are they whom Rosicrucians term "Exempt Adepts." They abide in the perpetual recollection of their perfect union with the Central SELF. Their lives and works express that recollection in loving-kindness, in unfailing benevolence, in perfect good-will to all beings.

In *The Bhagavad-Gita*, inspired as truly as are the Christian Gospels with the central idea, or Logos, of Jesus' teaching, we read:

"Whatever thou doest, whatever thou eatest, whatever thou sacri-



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ficest, whatever thou givest, whatever discipline thou performest, commit each unto me. Thus shalt thou be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. I am the same to all creatures; I know not hatred nor favor; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness."

The same principle is operative in the old Rosicrucian vow: "I will look on every circumstance of my life as a particular dealing of God with my soul." This is an act of will. It is a fixed determination, to be confirmed by actual daily practice.

The seeming paradox is that we must *will* to surrender our self-will. This apparent contradiction arises from the fact that when we begin this practice we are in some measure under the influence of the delusion of separateness. The

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delusion persists until we find our sense of personal effort entirely dissipated. When we are ripened to this point, we know that even when the sense of personal striving and self-discipline is strongest, what really occurs is that the true *Ego* is subjecting its personal vehicle to a series of tests which temper the personality into a suitable instrument of self-expression for the Life-power.

Then comes to pass what is symbolized by the rays of the seven-pointed star on the breast of the angel in Key 14. This is the perfect co-ordination of the seven principles of human personality. In the physical body, this perfect co-ordination manifests itself as the balanced activity of the interior stars. When the Great Work is completed, nothing is unduly stressed.

In astrology, therefore, we are taught that no planet is exalted in Sagittarius, but that the ruler of this sign is Jupiter, pictured in Key 10 as the Wheel of the Good Law. The wheel turns until it brings us to union with what is symbolized by the blue sphinx at the top of the wheel. The sphinx typifies knowledge of the answer to the riddle of human



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existence, and that knowledge is the perpetual recollection of perfect union with the *One Self*. This is the truth known to true disciples, the truth that sets them free from every kind of bondage.

Every one of us, then, is under the direct supervision and guidance of the universal SELF. That SELF is a living, conscious and loving power. No least detail of our personal experience is hidden from its omniscience. It knows just what we need, and it works always to bring us to that state of balanced, tempered adequacy which is the completion of the Operation of the Sun.

From our imperfect understanding we draw mistaken conclusions as to the nature of our experiences. The very wording of our legal documents shows how profoundly the race-mind is infected with this error. Every calamity, every disaster of fire, flood, or earthquake, we call an "act of God." We shift the blame for all our adversities on Providence; but how eager we are to take personal credit for our successes! God (or the Devil) is responsible for our troubles. We are the complacent authors of all that is good in our lives.

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Acts of continual devotion, such as are prescribed in our quotation from the *Gita*, rid us eventually of this nonsense. Then we see that just as an armorer plunges a blade into fire, and then into oil, to perfect its temper, so are we subjected by the SELF (the true, innermost I AM at the center of every human personality) to alternate experiences of fiery adversity and soothing prosperity.

In time we learn to accept all experiences as good and perfect gifts. Then we see that it is not what occurs, but the meaning behind it, which is important. As we perfect ourselves in surrendering self-will, in devoting every detail of our personal lives to the service of the *One* through service to our fellow-creatures, we come at last to the point where every dealing of God with our souls adds to our personal equipment more knowledge, more understanding, more power over the conditions surrounding us.

This work begins at the self-conscious level, for the twenty-fifth path descends from Tiphareth, seat of the *Ego*. Our first steps on this path are intellectual perceptions.



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As we continue our practice, these perceptions are carried down to the automatic level of subconsciousness. Our practice demonstrates the truth of our perceptions, and these repeated verifications of truth bring about a fixed habit of mind. They bring us to the mental attitude expressed by *The Pattern on the Trestleboard*: "I rest my life, from day to day, upon the sure foundation of Eternal Being."

Our desire nature plays its part in this transformation of the Vital Soul at the subconscious level. What occurs is shown by the seventeenth Key of Tarot, illustrating the occult meaning of the twenty-eighth Path of the Natural Intelligence.

This path joins Netzach, the seat of desire, to Yesod, the Sephirah which has to do with reproduction, is the point on the Tree corresponding to *Nephesh*, the Vital Soul, and is the seat of the automatic consciousness. Qabalists say the name of the twenty-eighth path refers to the fact that "by it is perfected the nature of all things existing under the orb of the sun."

The human activity associated with this path, as you have learned from

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other lessons, is meditation. You have learned also that meditation is a process whereby the reproductive powers whose natural habitat is the automatic consciousness are lifted up, or sublimated.

Though primarily a mental process, meditation has definite physiological results. By meditation he who meditates is transformed. He becomes a new creature.

All who practice meditation discover, in time, that it is not the human personality that meditates. The preparation for meditation seems to be a personal activity; but this preparation has for its object the removal of obstacles to the descent of a higher order of consciousness into the field of personal awareness. As one begins to succeed in meditation, he has experiences which make it clear to him that even the preparatory work is accomplished *through*, rather than *by*, the personality.

To say this is not to suggest that the proper procedure is to abandon personal endeavor. Quite the contrary. Those Who Know are prodigiously active persons. Waiting for higher powers to work a miracle is not the way of the wise. Inertia



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is not conducive to illumination. It is the unanimous testimony of those who have gone before us on the Path of Liberation that their freedom does not consist in release from the illusion of personality, but rather in liberation from the evil consequences resulting from the acceptance of this illusion as a reality. The illusion itself is not dissipated. There is no need for that. What vanishes, what is extinguished, is the *delusion*, with the wrong thinking and misdirected effort to which the delusion leads.

Through the activities of the twenty-eighth path the nature of all things is brought to full and adequate expression. By this means, mental balance and physical health are assured, together with complete command of environmental conditions, and right adjustment of social relationships.

Even our material progress is the fruit of meditation. No machine, no work of art, no improvement in any detail of the life of man can be brought to perfection without meditation. It is neglect of meditation that makes our so-called civilization more like a Bedlam than a rationally organized society.

Nobody ever became an adept unless he wanted to be one. No human being achieves liberation until after he is filled with the desire for freedom. This desire has to be transferred to the automatic consciousness, because the automatic consciousness frames the patterns for the functions and structure of our physical bodies.

One might yearn for a lifetime to be a Paderewski, but not until desire has built the right patterns into subconsciousness will that longing be transformed into realization. The reason for this is that the astral patterns in Yesod must be actualized as realities in the physical body.

Granted the mental pattern, vitalized by intense desire, and long meditation, there must be years of practice to make the brain and muscular system of such an aspirant into structures specialized for piano-playing. Even then, there must be an instrument to play on, and the best instrument will be that which has the most suitable mechanism, that is, a mechanism adapted to the physical peculiarities of the pianist. Thus we learn that Paderewski sat always at the piano in



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one particular chair, and that when he made the picture, *Moonlight Sonata*, he tried eighteen pianos before he found one that suited him.

The change in consciousness which is a consequence of structural and chemical alterations in the aspirant's physical vehicle is a gradual change. It is preceded by a series of transformations at the level of the Vital Soul, and these transformations are not the consequence of meditation alone.

There must be intellectual activity to establish the pattern of the "new creature" in subconsciousness. There must be conscious expectancy, definite planning to become "more than man."

This mental activity is related to Hod, the eighth Sephirah, and its immediate consequence is connected with the thirtieth Path of Wisdom, symbolized by Key 19. It is an abiding, habitual realization that every least detail of personal activity, though truly personal, is related to the *whole* of the Life-power's self-expression.

This is why the state of consciousness symbolized by Key 19 is called the Collective Intelligence.

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It is conscious knowledge that every center of human personality is truly one with the All.

The thirtieth path of Resh brings down to Yesod all the influences of the left side of the Tree. Thus it shapes the future *form* of the regenerated personality. On the other hand, the twenty-eighth path of the letter Tzaddi brings down the influences of the right side of the Tree, and charges Yesod with substance and vitality linked to what, in our time sense, seems to be the past.

Hence the figures in Key 19 are two children, with their whole adult life before them, in contrast to the celestial Venus-Urania who pours out, in the present, all the treasures of the past.

Note, also, that the two children are analogous to the man and woman of Key 6, a definitely Mercurial Key. On the other hand, the central figure of Key 17, corresponding to the path of Tzaddi, which begins in Netzach, the Sphere of Venus, corresponds to the "magical image" of Netzach, which is, traditionally, that of a beautiful, nude woman. Here is yet another indication of the accuracy of the Tarot symbolism.





YESOD

THE SURE FOUNDATION (2)

# TREE OF LIFE

YESOD - 80 - equiv. PEH - MARS

5 paths associated with  $\delta$

1 - $\delta$ in $\gamma$ - 15th path	
2 - Geburah - sphere of $\delta$ - 3th path	
3 - $\delta$ in $\mu$ -	- 24th
4 - $\delta$ in $\nu$ -	- 26th
5 - $\delta$ in $\rho$ -	- 27th

- automatic consciousness
- subliminal v
- subconsciousness
- subjective consc. mind
- unconscious


Level of consc. of Key 2 - The Moon - Sphere of Levanah - D

Lebanah - reflection of D or Tiphereth - self-conse.

so powers of subc are reflections of powers of Ego in *Tiphereth*

Yesod - Purified Intelligence - Tahoor -

Tahoor occult formula of 4 principal points to remember in using the subconsciousness

- 1 - Tetth - spiritual energy - radiance of *stars*  physical objects  
means whereby some persons move without physical touch
- 2 - Iteth - sight - what we see both physical and mental  
fires pattern to subc,
- 3 - Vav - hearing - physical and inner hearing thru  
the brain by which we learn from those who know  
as their consciousness is our superconsciousness,  
thru subc.
- 4 - Resh - physical energy of  $\odot$  - means by which all  
acts and substance of mat. plane are manifested



## THE TREE OF LIFE

### LESSON THIRTY-THREE

#### THE SURE FOUNDATION (2)

THE NAME of the ninth Sephirah is **YID'**, *Yesod*, Basis or Foundation. The numeration of this word is 80, corresponding to the letter Peh (פ), which has the same value.

Peh is the alphabetical symbol for Mars. Five paths on the Tree are associated with Mars. The fifteenth path of the Constituting Intelligence, illustrated by Key 4, shows the operation of Mars in Aries. The fifth path of the Radical Intelligence, Geburah, is the Sphere of Mars. The twenty-fourth path of the Intelligence of Resemblance, or Imaginative Intelligence, illustrated by Key 13, symbolizes the operation of Mars in Scorpio. The twenty-sixth path of the Renewing Intelligence, represented by Key 15, corresponds to the exaltation of Mars in Capricorn. The twenty-seventh path of the Exciting Intelligence, pictured by Key 16, stands for the Mars force itself.

Mars, then is the power which constitutes the framework of creation.

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It is the root of other powers. It is the ground of similarity among all forms of cosmic manifestation. It is the exciting influence giving the initial impulse to various trains of action. Its highest manifestation is the power of renewal which leads to regeneration.

The aspect of the Mars force emphasized in Yesod is that which has to do with reproduction. For Yesod is the point on the Tree of Life corresponding to the procreative organs of Adam Qadmon, the Archetypal Man. It is also the point representing the lowest of the six Sephiroth constituting Microprosopus, the Lesser Countenance.

To it Qabalistic psychology attributes the automatic consciousness. This is the level of mental activity variously designated by modern psychology as subconsciousness, the unconscious, the subjective mind, or the subliminal consciousness. It is the level of consciousness represented also by the letter Gimel, corresponding to the moon, and to Key 2.

Yesod is therefore termed **לַבְנֵה**, *Lebanah* or *Levanah*, the Sphere of the Moon. Thus *Lebanah* is to be regarded as being the reflection of the



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Sphere of the Sun, which is to say that Yesod is the reflection of the sixth Sephirah, Tiphareth.

Tiphareth is the seat of self-consciousness. It is what Hindu psychologists term *Purusha* or *Ishvara*, the indwelling *Ego*. Yesod is what they call *Prakriti*, the "mysterious power," which works because *Purusha* looks on.

The four letters of **לכנה**, read in consecutive pairs, form the Hebrew words **לב**, *laib*, heart, **בן**, *ben*, son, and **נה**, *nah*, beauty, ornament. All three of these words are directly related to Tiphareth. For the sixth point on the Tree is said to be the heart (**לב**) of the Archetypal Man, is often called Son (**בן**), and bears a name signifying beauty, so that it is synonymous with **נה**, *nah*.

This enables us to understand that in the ninth Sephirah the power actually at work is something which originates in Tiphareth. Just as the light of the moon is the reflection of the solar radiance, so are the powers of the automatic consciousness reproductions of the powers of the *Ego* in Tiphareth.

The mode of consciousness represented by the ninth Sephirah is the

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**Purified Intelligence.** In Hebrew, 'Purified' is  $\text{טהור}$ , *tahoor*. This adjective is applied to the ninth path to indicate that the reproductive functions are not evil potencies, even though popular errors have given them a bad name. Moreover, the sequence of these four letters is an occult formula, showing the four principal points to be remembered in our use of the automatic consciousness.

The 1st letter is Teth,  $\text{ט}$ . It is the alphabetical symbol of the serpent power, or Astral Light, termed *Fohat* by some Oriental schools. This power, represented by the lion in Key 8, is essentially a spiritual energy, manifested physically as the radiance of stars or suns. Under certain conditions, the automatic consciousness utilizes this force without recourse to the grosser forms of physical agency. It is by this means that some persons are able to move objects without direct physical contact.

The second letter of *tahoor* is Heh  $\text{ה}$ , which corresponds to the function of Sight. This includes both physical and mental vision. What we see determines the responses of the automatic consciousness. The act of



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seeing, whether it be physical or mental, is from the level of the self-conscious operation of the Life-power. What we see in ourselves and in our environment constitutes the impressions which condition the responses of the automatic consciousness. Our vision is our definition of ourselves and our surroundings. This is what makes the patterns which the shaping, formative power of subconsciousness brings into manifestation as tangible actualities.

The third letter of *tahoor* is Vav, 1. It represents Hearing. Besides ordinary physical audition, it relates to an activity in our brains which puts us in touch with super-consciousness, because when we receive the inner tuition which comes to us from the Great Companions ahead of us on the Path, *their* consciousness, beyond our present level of attainment, is *our* super-consciousness.

Our contact with this higher order of knowing is established through the agency of the automatic consciousness, because the latter is the means whereby we enjoy telepathic communication with other persons. It is through our contact with these

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teachers, and through them, with the One Teacher, that in each of us produced the result to which Qabalists refer when they say the action of the ninth Sephirah "proves and preserves the images of the Sephiroth."

These images are our mental concepts of the ten aspects of the Life-power's activity. You, for example, who now read this page, have a mental concept or image of the meaning of each number from 1 to 10. In large measure, that concept is a reflection of the thinking of members of the Inner School. To some extent it is the result of your study of lessons we have put into your hands; but your concept probably includes much which is the outcome of your contact with the Inner School. These lessons, and all similar works, are expressions of the outpouring of the higher consciousness of Those Who Know. The Great Companions are always broadcasting their knowledge to receptive minds.

The last letter of *tahoor* is Resh, ך, letter of the Sun. This confirms what we have said before. The forces of the automatic consciousness are reflections of solar force.



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Whatever the hidden, essential nature of the Astral Light may be, we must always remember that we experience it every day of our lives as the physical energy of the sun. The importance of getting this clear is that when you understand that you are employing an actual physical force, when you realize that you are dealing with a power operative in every function of your personality, you impress upon the automatic consciousness exactly the kind of knowledge which will give you full confidence that the power you direct by your occult practice is adequate to accomplish whatever may be required in order to bring about the realization of your heart's desire.

To superficial dabblers in metaphysics, this may seem materialistic. Actually it is pure spiritual teaching. It does not mean that the occult force is *merely* sun-energy. The correct concept is that sun-energy is the power of Pure Spirit, made manifest on the physical plane.

Electricity, the *Fohat* represented by the letter Teth, is the vibratory force which enables us to see. It produces also the phenomena of physical and mental hearing. It is

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likewise the basis of all physical structure. Thus, when you direct the powers of the automatic consciousness, you are actually working with the cosmic energy which takes form as everything you have ever experienced.

To "prove" the images of the Sephiroth is, eventually, to demonstrate experimentally the powers they represent. Ultimately, it is to make your world what you want it to be; and in so doing you learn to work directly upon what has been called *Anima Mundi*, the Soul of the World. This World Soul is the Vital Soul in human personality. It is Yesod, the Basis or Foundation of every physical form. Your automatic consciousness is a particular phase of it.

When we say, "I rest my life, from day to day, upon the sure Foundation of Eternal Being," we must not make the mistake of thinking that this statement means our surrender to the impulses of the automatic consciousness. What is meant is that we recognize the automatic consciousness as being the more than adequate working power. It is not the executive, not the directing, but the operative agency. We do not



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look to it for guidance. Guidance comes from a higher level. Yet we rest confidently in the power of Yesod to carry out what we plan.

Before it will do so, it must be set free from the false notion that any human being ever does anything by or of himself. So long as we entertain this misapprehension, so long do we limit the free operation of the automatic consciousness. For the latter always reflects our conscious thinking. Not only reflects, but also elaborates, by means of its power of deductive reasoning.

To say, "I act of myself," is really to say, "I have no powers but my own limited personal abilities." The automatic consciousness makes this deduction, and, true to its nature, works out logical conclusions therefrom to the last detail of restriction, misery, poverty, disease and death. When we change the pattern, by following the easy yoga of renunciation, saying to ourselves, "Of myself I can do nothing," the automatic consciousness works out the logical deductions from this correct perception.

Nothing is too hard for omnipotence. No circumstance, however forbidding its appearance, is beyond

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the power of omnipotence to change. The limitations of our personal vision are not the limits of Reality. Hence all wise teachers warn us not to judge by appearance, but to judge by interior hearing.

This means that we must strive to make ourselves receptive to the guidance which comes from higher levels. Even when we are most earnest and persevering in our occult practice, we must continually remind ourselves that the illusion of effort is due to the fact that so long as we seem to have to exert ourselves, we are yet unripe.

They to whom lessons like these are always addressed are persons in whose lives the Great Work has come to the point where intellectual grasp of truth must be developed and acted upon. The transition from this stage to that in which all personal effort is at an end is a process which, to the personal consciousness, appears at first to be a steep, dangerous path, bristling with difficulties.

Yet those who have gone before us on this Way of Liberation bring us the good news that none of its difficulties is insurmountable. The



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lions in the Path are all chained. For awhile we carry a heavy load of past errors, but there comes a time when it drops away, and then we experience the peace of perfect rest on the Eternal Foundation. Such is the unanimous report of the Great Companions. May your practice bring you to its perfect realization.

... ..



Anima Mundi - W Soul of the World - Vital Soul in personality - Yesod - Basis or Foundation of every physical form.

Automatic Consciousness is WORKING POWER.  
not guidance or executive ability

Do not judge by appearance but by interior hearing.

We must strive to make ourselves always receptive to inner guidance.

Those to whom lessons like these are addressed are persons <sup>in</sup> whose lives the great Work has come to the point where intellectual grasp of truths must be developed and acted upon.

operation of  $\sigma$  is in  $\tau$  and out  
exaltation of  $\sigma$  is in  $\gamma$

Psh is  $\sigma$  force

$\sigma$  Geburah - Radical Intelligence - Sphere of  $\sigma$



YESOD.

SURE FOUNDATION (3)

Secret of YOD - transposition of Yesod So6 Yod

# TREE OF LIFE

VIRGIN'S MILK - chyme-chyle - House of Mercury - Virgo  
House of Bread - Bethlehem -

Point of cruciality - point where "milk" enters the blood  
Here is gold - aurum potabile - Prana - Chai'ah  
charging this Virgin's Milk with extra Prana aids  
opening of Third Eye.

Third Eye - (China - Golden Flower) (Hermetic Science -  
The Stone)

Stone is ~~etern~~ - Father and Son, Father's  
Chai'ah - YOD.

Chai'ah - The Life force descending from Kether  
is radiant energy - mental + physical light  
L.V.X. - limitless light,

In Yesod - L.V.X. takes form as VITAL SOUL

VITAL SOUL - mineral kingdom - electric, magnetic  
chemical powers.

vegetable kingdom - also sensation  
some volition + desire

animal kingdom - powers more fully displayed  
man - all these powers in subcons.

Going down into Egypt - Jesus - Joseph - Moses -  
study of subcons.

Forcing psychical development by "hypnosis -  
Sensualistic circles - drugs is dangerous  
because self-cons. awareness is given up"



## THE TREE OF LIFE

### LESSON THIRTY-FOUR

#### THE SURE FOUNDATION (3)

ONE QABALISTIC treatment of the name  $\text{Yod}$ , *Yesod*, transposes the letters to make  $\text{Yod}$ , *Sod Yod*, "Secret of Yod." Your earlier studies have prepared you to understand this.

As a letter of the alphabet, Yod ( $\text{Yod}$ ), corresponds to Key 9. In lessons on that Key you have learned about the region of the physical body ruled by Virgo as being the part of man's organism where what the alchemists call *Virgins Milk* is poured by the lacteals from the upper part of the small intestine into the circulatory system.

This white, oily substance (a blend of chyme and chyle) is the product of digestion. As it is carried to every part of the body by the blood stream, it supplies each part and organ with the materials needed for the repair and maintenance of the organism.

The crucial point in assimilation is at the place where this substance passes from the small intestine into the blood. For in this substance,

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under the special conditions prevailing at that particular point, is hidden what alchemists term *aurum potabile*, or *fluid gold*.

Physical science, as yet, knows little or nothing of this. It is solar energy in its purest form--what the yogis call *Prana*, and what our Qabalistic terminology designates by the noun חַיָּה, *Chaiah*, the life force.

Alchemists have a saying: "To make gold, you must have it." The idea is similar to Jesus' doctrine: "To him that hath shall be given." Fundamentally, the alchemical gold is *Prana* or *Chaiah*; and because this is, in all respects, identical with the radiance poured out by suns, writers on Hermetic Science call "their" gold *Sol*.

Spiritually considered, however, the *Sol* of the alchemists is also the illumination which results from the perfect union of the *Ego* dwelling in human hearts with the *One*, *Indivisible SELF* in Kether. Eliphas Levi says, therefore:

"The gold of the philosophers is, in religion, the absolute and supreme reason; in philosophy it is truth; in visible nature it is the



sun, which is the emblem of the sun of truth, as that is itself the shadow of the First Source whence all splendours spring; in the subterranean and mineral world it is the purest and most perfect gold. But the vivific gold, the vivific sulphur, or the true fire of the philosophers, must be sought in the house of mercury."

The "house of mercury" is none other than Virgo, the zodiacal sign corresponding to the letter Yod. This is the "house of bread," or Bethlehem, where the Christ is born of the Virgin. The living gold, or living sulphur, is the radiant energy in the *Virgin's Milk*. He who understands the true alchemical work, which is identical with yoga, is able to charge his blood stream with a greater supply of this philosophic fire; and it is from this extra life force, combined with residual energy (the serpent power) rising through the spinal canal and the interior stars, that the Third Eye gains strength to open.

In Chinese alchemic-yoga, this Third Eye is called the Golden Flower. In Western Hermetic Science it is the STONE. In Qabalah, the STONE

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is יבן, *ehben*, wherein יבן, the Father, and יב, the Son, are conjoined.

Now, יבן, the Father, is also Yod, or י. In Tarot, therefore, the letter Yod is pictured as a bearded patriarch. On the Tree of Life this Yod is understood to be the first letter of יהוה (also of יהי'ה, *Yekhidah*), which is the special letter of Tetragrammaton assigned to Chokmah, Wisdom.

Thus יבן, *Sod Yod*, the Secret of Yod, is not only the secret of the twentieth path, but also the secret of the second path. It is the secret of wisdom, the secret of the Divine Fatherhood, the secret of the solar radiance which is also *Chaiah*, the life force running through creation's veins.

The term יהי'ה, *Chaiah*, is one formula revealing the secret. Its first letter, Cheth (ח), is symbolized in Tarot by Key 7, representing the path of the Intelligence of the House of Influence, which joins Binah to Geburah. The meaning of this path, and of Key 7, is that the life force in man is a flow, a current of energy which originates outside the boundaries of the forms it animates,



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and passes through these forms into other fields of manifestation.

The second and third letters of  $\aleph \beth$  are Yod and Heh, and these, on the Tree, have special reference to Chokmah ( $\aleph$ ) and to Binah ( $\beth$ ), the male and female, paternal and maternal, aspects of the ONE SELF seated in the first Sephirah, Kether. Thus Chaiah, the life force, is to be understood as being the flow of the current of radiant energy which descends from Kether. It is the LIGHT, or L.V.X. This is both mental light and physical light. In itself it is No-Thing ( $\aleph$ ), and has no limitations whatever ( $\aleph \beth \aleph$ ). Yet it is also truly the Breath of Life, the link connecting all forms, and the radiant energy condensed into suns ( $\aleph \beth$ ).

In Yesod, this light and life take form as Nephesh,, the Vital Soul, common to man and all forms of being below him. In the mineral kingdom, the Vital Soul expresses itself as the force which binds electrons together to form atoms, and results in the electric, magnetic and chemical phenomena of that kingdom. In the vegetable kingdom, the vital quality of this energy is more fully expressed, and more than one investi-

gator has demonstrated the fact that plants have sensation, and even the rudiments of desire and volition. In the animal kingdom, these psychical aspects of the life force are more and more fully displayed through the ascending scale of animal forms. In man, the whole range of powers, from the lowest mineral to the highest animal forms, is recapitulated, and these powers are present in the automatic consciousness of the Vital Soul.

There are dangerous forms of occult practice which, so to say, consist in a descent from the human level toward the lower forms of life-expression. Even the safe methods which have stood the test of thousands of years of investigation call for some acquaintance with the nature of the sub-human levels of the Life-power's activity.

Thus the Rosicrucian allegory says that Brother C. R. went down into Egypt, to increase his knowledge of plants and animals; but says also that he stayed there "no long time." For Egypt is a symbolical type of Yesod, and the Biblical stories of Joseph, of Moses, and of Jesus all record a temporary sojourn



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in this land of mystery and darkness.

What needs to be understood is that the sub-human levels are not in themselves evil. The evil and the danger come into being when man deliverately surrenders his divine heritage for the Egyptian Mlesh-pots. Man's prerogative is to rule the sub-human powers, and to rule them, he must know them. What he must avoid is the surrender of this prerogative. He must not, as one of the *Chaldean Oracles* phrases it, "stoop down into the darkly splendid world."

Some practices of debased Tantrik Hatha Yoga lead to this undesirable result. So do many of the equally debased practices of the magic truly called "black." The forcing of psychical development, whether by mesmerism or hypnosis, or by spiritualistic "dark circle" methods, to say nothing of the use of drugs, is a dangerous business. For in all such methods the self-conscious awareness of the person who is the subject of experiment must be surrendered.

Remarkable phenomena are sometimes produced in this way. For the pow-

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ers of the automatic consciousness go far beyond what most persons realize. Yet none of these powers of the Vital Soul has any real value apart from the intelligent self-direction of the person through whom they are manifested.

The average medium has no conscious knowledge of what he says or does in trance. He who has advanced to any of the grades of adeptship may, sometimes, appear to be in a trancelike condition, with all the powers of his physical organism in temporary abeyance. Yet, to himself, the adept is always awake, always aware of his personal identity, never for a moment possessed or obsessed by any other entity.

Automatic writing affords an example of the great difference between positive and negative use of the powers which have their seat in Yesod. The negative automatic writer remains wholly unconscious of the words which come from his pencil point. A screen may hide the paper from his eyes, yet the script will be relatively clear. At the same time, the writer will be unaware of the substance or meaning of the script. A positive writer, on the contrary, will know the words as



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they come, and will be fully aware of their meaning, even though the message itself may bring him information of which he had no previous knowledge. Some positive writers are able also to write while they carry on a conversation on subjects remote from the text of the writing. Yet they know what they are writing, although they have nothing to do with the *composition* of the text.

Composition, indeed, is largely a subconscious process; and the way many writers get their material on paper is a kind of positive automatic writing. So is the procedure of many extempore speakers almost wholly the work of the automatic consciousness. What they say includes many ideas as new to them as to any of their hearers. Yet they are wide awake, and are able to change the direction of the current of ideas. Trance speakers, and negative automatic writers, on the contrary, neither know what they produce, nor can they alter the flow of ideas.

It is through the automatic consciousness that we come in touch with what, in occult literature, is often termed the astral plane. Indeed, Yesod corresponds to that field

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of finer substance, and of subtler forces.

The Tree of Life diagram shows seven planes of life-expression. Of these, the lowest and outermost is the physical, and this plane (as well as man's physical body) is represented by Malkuth.

Within and above the physical plane is the astral plane corresponding to Yesod. In it are the etheric and astral counterparts of physical forms. This is the abode of what the ancient Greeks called "shades". It is the Hades, or underworld, corresponding to the *Sheol* of the Old Testament.

Of finer substance, and the field of manifestation for finer forces than those of the astral plane, is what may be called the mental plane. This includes two centers or fields of life-expression. They are of equal importance, and balance each other. One is Netzach, the seat of desire, the other Hod, the seat of intellectual activity.

The physical, astral and mental planes are the fields of action for the forms and forces constituting human personality. Immediately above and within them is the egoic



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plane, corresponding to Tiphareth. It is the abode of the one *Ego*, seated in the hearts of men, and directing also the lives and activities of all sub-human forms in the mental, astral and physical planes. This central *Ego* is the mediator between the planes below it and those above. Of these there are three.

The fifth plane, counting upward from Malkuth, may be called the *cosmic* mental plane, to distinguish it from the *personal* mental plane which combines the activities of Hod and Netzach. Like the personal mental plane, its activities are a combination of powers represented on the Tree by two Sephiroth, Chesed (of which Netzach is the reflection at the personal mental level) and Geburah (which has its personal mental reflection in Hod). Chesed is the seat of memory, and Geburah is the seat of the power expressed in acts of volition.

The sixth plane is that of the spiritual mind, or Divine Soul. On the Tree it is represented by Chokmah and Binah. Chokmah is the seat of the life force, *Chaiah*. Binah is the seat of the Divine Soul, *Neshamah*, and of the "mysterious power" which governs the production of form

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throughout a cycle of the Life-power's self-expression.

The seventh plane is the highest and innermost. On the Tree it is Kether, seat of Yekhidah, the universal SELF. This is the pure spiritual Being termed *Atman* in Hindu philosophy. All forms of manifestation below this highest plane are expressions of its potencies, and are related to it by powers represented on the Tree by the Sephiroth below Kether, and by the paths connecting them.

Thus, whatever particular path we may be studying, it is important to remember that it is always an aspect of the manifestation of the potencies of Kether. The whirling motion which has its beginning in the first Sephirah is the power which enters into every other activity represented by the paths of the Tree. Kether is, as we have said elsewhere, the fly-wheel of the cosmic motor. It is also the source of all powers which are expressed through the agency of human personality.

Section 8 of *The Book of Concealed Mystery* says: "Father and Mother are perpetually conjoined in 710",



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*Yesod*, the Foundation, but concealed under the mystery of  $\text{דא'א}$ , *Da'ath*, or knowledge." This means that in the ninth Sephirah the powers of Chokmah and Binah are combined, just as they are in Kether and Tiphareth, above *Yesod* on the Tree, and in *Malchuth* below it. That is, in *Yesod*, as in the other three Sephiroth on the Middle Pillar of the Tree, there is an equilibrium, balance and conjunction of positive and negative, masculine and feminine powers. For all male aspects of the Life-power are, in some sense, aspects of Chokmah, the Father, and all female, aspects of Binah the Mother.

This may be shown by another Qabalistic analysis of the word  $\text{קדוש}$  itself. We have seen before that *Yod*, or  $\text{י}$ , is the special letter of Chokmah, the Father. Thus we may understand the *Samekh*,  $\text{ס}$ , in  $\text{קדוש}$  to be a representation of the powers of Binah, the Mother. The letter-name *Samekh*,  $\text{ס}$ , means "prop, support, sustainer," and this relates to the doctrine that Binah, the Mother, is the form-giving power which supports all forms of manifestation below it on the Tree of Life. The number of the character  $\text{ס}$ , moreover, is 60, and this is 3, the special number of

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Binah, multiplied by 20, the value of 711, so that Samekh, as a number, is for Qabalists a symbol of the conjunction of Chokmah (711) and Binah in the manifold forms of the Life-power's self-expression. You may find it hard to follow this kind of Qabalism, because it is so far removed from your usual ways of thinking. We include it here, partly to give you another example of Qabalistic methods, and partly to exercise your mind in a kind of activity which, as you progress in your work, you will find increasingly useful and interesting.

There is, moreover, a practical value in this thought that the powers of Chokmah and Binah are perpetually combined in Yesod. To many students, the Sephiroth at the top of the Tree of Life seem to be remote, and almost inaccessible to the average human being. The powers of subconsciousness, on the contrary, feel closer to us, as they really are. Thus it will help many to know that through the automatic consciousness in Yesod they have direct access to the same powers that are associated with the second and third Sephiroth. In man's Vital Soul we may touch the limitless life force



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of Chokmah, and by the operation of that same Vital Soul, we may avail ourselves of the intuitive knowledge of Neshamah, the Divine Soul.

It is in this sense that we rest our lives upon the sure Foundation of Eternal Being. That rest is not surrender to the influences of the astral plane. It is the quiet confidence resulting from our knowledge that all powers required for the successful conduct of our lives are immediately available through the agency of the automatic consciousness. We do not surrender to this lower level, but we do make use of its power. We must steer our ship of life from the self-conscious level; but it is good for us to know that down in the engine-room of the automatic consciousness there is a power-plant which may be trusted to carry us to our destination, and which is, like the engine-room of an ocean liner, always responsive to signals sent down from the captain on the bridge.

## GEMATRIA

The value of  $\aleph$ , *Yesod*, is 80, and we have already alluded to the correspondence of this number with the letter Peh. This is why *The*

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*Book of Tokens* says: "Destruction is the foundation of existence." The Gematria of 80 includes:

יְהוּדִים, *ha-Yehudim*, the Jews (*Ester* 6:13). This is one of many hints that the forces represented by the Tribe of Judah (related to Leo, to Teth, and thus to *Fohat*) are fundamental in human life. The number of the letter Teth (ט) is 9, which is also the number of Yesod. Many Qabalists use the character ט in their diagrams of the Tree, and in their writings, when they mean the ninth Sephirah.

וָאָד, *va'ad*, a gathering, a meeting or assembly. Refers to Yesod as being a Sephirah in which are conjoined the influences of the paths above it on the Tree.

כָּלָל, *kalal*, to complete, to finish, to make whole. Compare this with the meanings of 9, the special number of Yesod.

מֵי יְהוּדָה, *miy Yehudah*, waters of Judah (*Isaiah* 48:1). מֵי is a Hebrew figure of speech for *semen virilis*. This has a connection with the Qabalistic doctrine that Yesod represents the generative organs of the Archetypal Man.



No power of Vital Soul has any real value apart from intelligent self-direction of the person thru whom it is manifested.

Positive writing - knows the words when they come, be fully aware of their meaning - even tho the message be of matters of which he has no knowledge - know what they are writing but have nothing to do with composition  
Negative writing - automatic writing - writes whether sees what is written or not and does not know what is being written.

### SEVEN PLANES . of life expression

1 - MALKUTH - physical world - physical body

2 - YESOD - etheric - astral

3 - HOD - NETZACH - mental

FIELDS OF ACTION FOR HUMAN PERSONALITY

4 - TIPHARETH - egoic plane

Ego mediates between below and above

5 - CHESOD - GEBURAH - seat of memory - seat of power  
expressed in volition  
COSMIC MENTAL PLANE

6 - BINAH - CHOKMAK - spiritual MIND - DIVINE SOUL  
seat of life-force - seat of DIVINE SOUL, - power which governs production of form.

7 - KETHER - seat of VEKHDUT - universal self.  
pure spiritual being - ATMAN

MALKUTH

THE KINGDOM (1)

# TREE OF LIFE

Malkuth is to Kether as the fruit of tree is to the root.

THE TRUE AND INVISIBLE ROSICRUCIAN ORDER - PAUL CASE

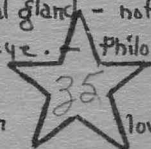
Pledge of Working Builders effects subconsciousness

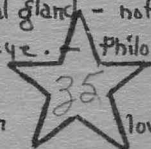
Guardian Angel Key, 14 - is Higher Soul. To invoke this is to speed up evolution and often brings physical discomforts - psychological perturbations - "bad luck". These are tests.

Success in Great Work releases us from limitation when we understand physical existence, we then enjoy advantages of all planes. The end is not release from physical being but freedom to lay it down and take it up at will.

Stewart E. White's "The Unobstructed Universe" portrays truth.

Those now not incarnate will learn to incarnate without physical birth and now

Sanctum Sanctorum - Holy of Holies - pineal gland - not remnant of the past but in process of development - Third Eye.  Philosopher's Stone.

True Wisdom must ever find expression in  loving-kindness

EGO - T VAV - Hierophant - Inner Teacher - High Priest after order of Melchisedek - Son in perfect union with Father

Apocalypse - new Jerusalem - capital city is <sup>EGO in</sup> Tiphereth in perfect physical embodiment, having the powers of the Father. The Lamb that is the Light thereof is the Christos. The EGO,



THE TREE OF LIFE  
LESSON THIRTY-FIVE  
THE KINGDOM (1)

MALKUTH, THE tenth Sephirah, is to Kether as is the fruit of a tree to its root. It is the point at which all the influences which descend from Kether finally converge, and the point from which, on the Way of Return, man's consciousness begins its ascent.

Its number, 10, combines 0 with 1, so that by reduction, 10 corresponds to 1. Hence it is written in the Qabalah that Malkuth is in Kether, and Kether is in Malkuth, but after another manner. Again, *The Book of Formation* says: "Ten ineffable Sephiroth: their appearance is like that of a flash of lightning, their goal is infinite. His word is in them when they emanate and when they return; at His bidding do they haste like a whirlwind." (*Book of Formation* 1:6. Stenring's translation")

What is pictured here is whirling motion, going out from a center and returning to it. The "appearance" described is what presents itself to eyes opened to the higher vision. It is no mere figure of speech. Yet

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even those who cannot actually see the whirling outflow and inflow of the Holy Influence will be able to gather from the words we have quoted the essential idea of a complete circuit of energy.

Another point to consider carefully is the idea behind the phrase, "Their goal is infinite." Ordinarily, we think of goals or ends as being ultimate. A book comes to an end, a play ends at the final curtain, a human life seems to end at death. Yet, in the manifestation of a limitless power there can be no such thing as finality, and Ageless Wisdom in all its forms emphasizes this.

Master Masons are told that they will "never, never, never die." The threefold negative is intended to impress on them the idea of eternal continuity. Tarot begins with a picture of a traveler who has to all seeming, reached the limit of his journey; but shows him with rapt gaze fixed on a height far above the peak whereon he stands. On the reverse of the Great Seal of the United States is an unfinished pyramid, symbol of the spiritual building, eternal in the heavens, which, because it is eternal, will never be completed. In like manner, many of the great cathedrals erected by



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Operative Masons who preceded our Speculative Masons were left unfinished, to indicate the truth that the attainment of every goal is always the arrival at a point from which a new enterprise must be begun.

Thus Malkuth, as the fruit of the Tree, is also that which holds the seeds of fresh manifestations. In this course of lessons, we have followed the descent, or involution, of the powers of the Limitless Light. Yet it would be possible to trace the paths of the Tree in reverse order, from Malkuth back to Kether; and in so doing we should be following the Way of Return which leads to man's liberation and illumination.

It is this way of return which is shadowed forth in the rituals and ceremonials used by Working and Companion Builders in B.O.T.A., and in other societies which follow the pattern of the Tree of Life. Some years ago we published a book on this subject, *The True and Invisible Rosicrucian Order*. It went through three editions, and is now out of print; but although we have had many requests for another edition, we have felt it advisable to keep this material, henceforth, in reserve for persons who are willing to take the obligations of Companion and Working Builders.

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The main reason for this decision is that nobody can tell into whose hands a book may fall. Consequently it was necessary, in the publication of this book, to keep back many things which might be abused if given out to minds unprepared. Knowledge is power, but the pitiful spectacle of the abuse of power afforded by the state of the world today is evidence that power in the hands of persons devoid of ethical training and social conscience may become a curse rather than a blessing.

True as it is that misuse of power reacts inevitably on persons responsible for it, it is equally true that moral idiots, blind to everything but personal advantage, may be persons fully able to understand and apply techniques for using subtle occult forces to destructive ends. Moral idiocy and a high degree of intellectual power are often found together. The tragic fates of Napoleon, of Hitler, and of Mussolini, and the disasters which have overtaken the followers of these blind leaders, bring us an object lesson not to be ignored.

He who puts swords in the hands of children shares the responsibility for whatever injuries they may suffer. Thus the wise men of the Inner



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School have always demanded from petitioners for the higher instruction convincing evidence of ethical fitness. For beginners, the tests are not so rigorous, and are such as may be given by persons who have not yet reached the higher levels of adeptship themselves.

Such tests are embodied in the language of the obligations taken by persons admitted to organizations such as the Working Builders of the B.O.T.A. Taking such a pledge has a profound effect on the subconsciousness of the person to whom it is administered. If there be any mental reservation, even one which is wholly subconscious, there will be strong reactions.

For example, one provision of all such pledges is that the person who takes it will exert his best efforts to promote harmony within the organization, and the welfare of mankind in general. Now, it sometimes occurs that one who takes such an obligation is in his conscious mind desirous of being helpful, and full of plans for human betterment. Yet his real motivation is a desire to see his plans accepted and carried out; and he feels slighted if they are passed over, and the ideas of some other person find favor.

Nobody who has had any consider-

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able experience of what goes on behind the scenes in churches will have any difficulty in understanding this. Ask any preacher about his difficulties with church choirs, or Ladies' Aid societies, and he can give you many amusing, and some really tragic, examples.

Isn't it obvious that a person who has such an inner conflict between conscious objectives and subconscious motivation would be strongly tempted to misuse occult powers, if he learned how to wield them? And such a person, when he takes a solemn obligation, always finds the conflict intensified at first. You know what happens to most New Year's resolutions! Well, it is the same thing, only more so, with occult pledges.

Our experience with Chapters of Working Builders, and with the members of Temples of the Order which, historically, was the immediate predecessor of the B.O.T.A., has shown that any conflict between conscious purpose and subconscious motivation is sure to be brought to light when an occult student joins such an organization. Even the slight link established with the Inner School when one becomes an Associate Builder brings some intensification of the subtle forces behind the surface



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of personality; and the stronger tie of an obligation which invokes the aid of the student's Higher Soul, and brings him into close interior contact with the Inner School, has a marked effect.

The Higher Soul is what Tarot pictures as the angel in Temperance. From other lessons you have learned that this is the true EGO in Tipharoth, and that it is the real Operator in the Great Work which leads to liberation from the delusion of separateness. To invoke this Guardian Angel formally is to speed up the process of personal evolution, and often the consequences include bodily discomfort, psychological perturbations, and apparent "bad luck" in affairs.

All these are tests. Tests of the devotion and steadfastness of the student who takes the obligation. Tests of his insight and understanding, also. Thus if there be any trace in him of ambition, or place-seeking, any hunger for personal power, any wish for personal profit or advantage over other persons, these tests will bring his real motives to the surface.

Particularly if he be hungry for power, or desirous of experiences beyond the ordinary range of sensa-

tion, will another test which is found in all obligations such as we are considering intensify his conflicts. This is the test of perseverance in courses of study prescribed in the curriculum. Many of the subjects prescribed are not, in themselves, of much interest. Often their relation to what the student supposes to be spiritual development will not be obvious. Some of them will seem dry and unprofitable. Others, such as those subjects which require the student to be familiar with the characters of the Hebrew alphabet, or with the processes of Gematria and the like, will bring to the surface any trace of anti-Semitism which may be lurking in subconsciousness.

Experience shows, therefore, that even persons who have wide acquaintance with the literature of occultism, and glib facility in the use of its technical terms, are not always qualified for the technical work. Many are called to the Great Work, but few are chosen. Hence we feel it to be our plain duty to maintain the reserves imposed on us when we received the inner instruction; and this means that technical knowledge concerning the Way of Return, or gradual ascent of the Tree of Life cannot be given in open publication.



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This does not mean that we set ourselves up as judges of the fitness of persons who desire instruction. It does mean that we are ourselves bound by what is quaintly expressed in the *Rosicrucian Confessio* when it says:

"If there be anybidy now which on the other side will complain of our discretion; that we offer our treasures so freely and indiscriminately, and do not rather regard more the godly, wise, or princely persons than the common people, with him we are in no wise angry (for the accusation is not without moment), but withal we affirm that we have by no means made common property of our arcana, albeit they resound in five languages within the ears of the vulgar, both because, as we well know, they will not move gross wits, and because the worth of those who shall be accepted into our Fraternity will not be measured by their curiosity, but by the rule and pattern of our revelations."

They who criticize the rule and refuse to assume the obligations fail in the first test required of all to whom genuine arcana are imparted. In these days, there are many who argue plausibly that nothing should be kept secret; but he who takes this stand shows a lack of



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discrimination which is, in itself, sufficient to bar him from participation in the work of the Inner School. We do not argue this point. Readers of these pages will either see it for themselves, in which case no argument is needed, or else they will disagree, and then no amount of argument will serve to persuade them.

To many, perhaps, this may seem to be a long digression from the main topic of these lessons. Let it be understood, then, that we have what seem to be good reasons for bringing it in just at this point. Think it over, and you will, no doubt, discover many of these reasons for yourself, without our having to say anything more.

Let us return, then, to our study of the tenth Sephirah. We have said that Malkuth is the *fruit* of the Tree of Life. Thus we may understand that it represents the fulfillment of the purpose first formulated in Kether. Then, remembering that in the cosmic order Malkuth represents the physical plane, and in the human constitution, the physical body, it should be evident that the whole creative process outlined in the diagram of the Tree is one which has for its object the perfected manifestation of cosmic forces on



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the physical plane, and the production of a perfected physical vehicle for human personality.

This at once removes us from the idea that occult study and practice have for their objectives any such thing as escape from the physical plane. Many writings now in circulation express the idea that after we die we enter into a place or condition where all that is lacking here will be made up to us. Such is the general position of the various forms of exoteric religion, except that most of them hold that the greater number of us will pass from earth-life into conditions far worse than any we experience here.

Others, particularly among the Spiritualists, tell us we shall enter into a state of eternal progress in spheres above and beyond the physical plane. Popular conceptions of Hinduism and Buddhism offer variants of what is essentially the same idea of release from earth conditions.

In the Western Tradition, however, the doctrine is that while release from the limitations which seem to be part of our life on earth does result from success in the Great Work, that release is actually the demonstration that these limitations are illusive. When we truly under-

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stand physical existence, we are free from its limitations, and then we enjoy a life which includes all the advantages of the physical plane as well as those of higher levels of existence.

Careful reading of Stewart Edward White's book, *The Unobstructed Universe*, based on communications received from his wife, will show that the teaching of that volume is compatible with the Western Tradition. One point to be noticed in this book is that the communicating entities declare explicitly that they live in a universe which includes the time, space and other conditions of the physical plane. Another is that their work is aided by the work of incarnate human personalities. Again, they speak of higher and more advanced personalities than themselves, and say that these advanced beings have powers greater than their own.

Superficial readers may conclude from this that such more highly evolved persons have passed into higher spiritual spheres. But is there any real objection to the idea that their superior attainment is really their ability to utilize physical as well as superphysical powers? To live, fully incarnate, on this earth, or possibly on other



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planets, because they are able to fashion, from within, physical bodies suitable for the conditions of whatever physical environment they may choose for their particular purposes?

Surely, to live in a condition which is cut off from full participation in the activities of the physical plane is not to live in a truly unobstructed universe. Nor is the partial participation in the physical world which is achieved through utilizing the body of a medium, or the mind of a psychic, to be compared with our own free use of physical powers.

Finally, one avowed object of the book we are considering is to put into the hands of incarnate human beings clues to a way of life which shall enable them to enter into the higher levels of consciousness and existence from which these communications come. He who succeeds in such work, while yet incarnate, will then live truly in an unobstructed universe.

Thus it would appear that the work of those now on the "other side" will lead them, eventually, to the ability to incarnate on the physical plane, without the necessity for ordinary physical birth. Conversely, the work of those who are now in the



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flesh will have for its object conscious participation in the states of existence above and beyond the physical level. Precisely this is what has been received by us from the Inner School as being the essence of Qabalistic and Hermetic doctrine. We do not offer it as being something our students must accept. We do present it as being something they may verify for themselves, if they do the work.

What must be accomplished is the transmutation and purification of the physical body, so that it may serve as an instrument for the expression of spiritual powers, and as a receiving station for impressions from levels of existence above and beyond the limits of the physical plane.

This work is what is hinted at in the legend of Freemasonry, which says that Hiram refused to give the Master's Word to the Fellow Crafts who demanded it, because the *sanctum sanctorum*, or Holy of Holies, had not been finished. The temple is a symbol of the human body. The *sanctum sanctorum* is the pineal gland in the brain. In ordinary men and women, this organ is in a rudimentary, or unfinished, condition. The practices of true occultism bring it to perfection.



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Sometimes this organ is called the Third Eye, because it is actually like an eye in many respects. Some biologists, in fact, are of the opinion that the pineal gland is what they call a vestigial organ, left over from an earlier stage of evolution, in which they suppose it to have been a real eye, set in the top of the head of some now extinct type of animal. Occultism, however, holds that this Third Eye is a rudimentary organ, which may be brought to the point of perfect function by practices which, in the Orient, are called Yoga, and in the Western Tradition are known as Alchemy.

Thus the Third Eye is known also as the Philosophers' Stone. It is the organ of true spiritual vision, which enables one in whom it is open to see beyond the limits of the physical plane, and to perceive man's perfect union with his Divine Source. This STONE, consequently, is designated in Hebrew by the word **אבן**, representing the union of **אב**, the Father (Chokmah) with **בן**, the Son (Tiphareth).

Malkuth, remember, is the seat of **אדמה**, *gaph*, the physical body. The three letters of this word afford a clue to its occult significance. The first is Gimel, represented in Tarot by the High Priestess, and on



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the Tree of Life by the path which unites Kether to Tiphareth. The second is Vav, pictured by the Hierophant, and related on the Tree to the path linking Chokmah to Chesed, and also to Tiphareth itself. The third letter is Peh, pictured by the Tower, and shown on the Tree as the link between Netzach and Hod; but related also, as you have learned, to Yesod, because the number of Peh is 80.

Thus Gimel in **𐤂**, *guph*, stands for the Uniting Intelligence joining Yekhidah to the EGO seated in the hearts of men. It is the link between the Cosmic SELF in Kether and the human EGO. It is, moreover, because the letter-name Gimel adds to 73, the number of **𐤌𐤍𐤏**, *Chokmah*, directly related to the life-force seated in the second Sephirah.

Vav in **𐤅** stands for the EGO as the Inner Teacher pictured as the Hierophant. The burden of all his teaching is that true Wisdom must ever find expression in loving-kindness. This Teacher, moreover, is also the Divine Son (the EGO in Tiphareth), in perfect union with the Father (Chokmah). Thus Tarot shows him as a great High Priest, after the order of Melchizedek, without father, without mother, without beginning or end of days.



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Peh in **𐤑𐤋𐤍** stands for the destruction of error pictured in Tarot by Key 16. As the number 80, the letter **𐤑** represents also the word **𐤒𐤓𐤕**, *Yessod* and thus refers to the powers of the automatic consciousness.

**𐤑𐤋𐤍**, *guph*, consequently, indicates that the physical body is a point at which the powers of the Cosmic SELF (Yekhidah) are linked with those of the central EGO. At, or in, this same field of physical expression the life-force of Chokmah is active. And it is during man's life in his physical body that he must accomplish the work which overcomes the delusions which seem to limit him.

In short, physical existence, represented on the Tree by Malkuth, is the starting-point for the work which leads to liberation. Not this only, for it is also the plane in which the Great Work finds completion.

Thus *The Emerald Tablet* says of the One Force that its power is integrating, if it be turned into earth. This One Force is Chaiah, the life-force in Chokmah. Another name for it is **כחמה**, *Kachmah*, and this term has been explained in Lesson 11, pages 9-10.

Again, *The Emerald Tablet* says that in the Operation of the Sun

this force ascends from earth to heaven, and descends to earth again. Earth, or the physical plane, is the starting-point, and when the circuit is completed, earth is also the scene of the final perfection. Hence that great Qabalistic book, the Apocalypse, describes the consummation of the Great Work as a cubical city, the New Jerusalem, which descends from heaven to earth. This transparent, golden cube is a symbol of Tiphareth, because a cube is the geometrical correspondence to 6, on account of its six equal faces. The New Jerusalem and the alchemical Cubic Stone are two symbols for the same thing, which is the perfect physical embodiment of the powers of the *Ego* seated in Tiphareth.

In the Apocalypse the *Ego*, or Christos, is symbolized as the Lamb, enthroned at the center of the cubical city. And because the *Ego* is the source of illumination, the Apocalypse says of the city: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."

The Lamb is what the ancient Egyptians personified as *Khoor*. In India the same central *Ego* was named *Krishna*. In Christianity, this illuminating presence in the heart of



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man is the Christos, a Greek word meaning "The Anointed," that is to say, "the King," which in Hebrew is מֶלֶךְ, *Melek*, a name for the sixth Sephirah. In Freemasonry the same EGO is *Khurum*, or Hiram. In Rosicrucian tradition it is personified by "Our Brother and Father (i.e., Ben, the Son, or Tiphareth, and Ab, the Father, or Chokmah) C. R.," whose initials are equivalent to the Hebrew word כֶּרֶם, *Car*, meaning "Lamb."

The Lamb opens the book with the seven seals, and these seals are the same as the seven alchemical metals, the same as the seven chakras of the Yogis, the same as the seven interior stars. The book is the book of life. It is also the human body, written *within* and *without*. And when its seals are opened, the Great Work is completed, and the cubical city descends to earth.

That city is called also the Bride and this is one of the special names for Malkuth. We shall consider it in Lesson 36.

THE LAMB in Egypt called ~~Kh~~or KHOOR

" " " INDIA " KRISHNA <sup>Greek</sup>

" " " CHRISTIANITY - CHRISTOS, The ANOINTED,  
TAKING - MELEK, Hebrew

" " " Rosicrucian It is "Our brother and Father - AB+BE

C.R. whose initials are equivalent to Hebrew word  
CAR TO - meaning LAMB

The Lamb opens the book ~~with~~ seven seals  
7 seals same as { seven interior stars  
seven chakras  
seven alchemical metals

book is the book of life -

" " also the human body written  
within and without

When its seals are opened the Great Work  
is accomplished, the cubical city descends  
to Earth.

The city is called The Bride - Malkuth



## MALKUTH THE KINGDOM. (2)

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Greek nymph was translated from Hebrew Kallah which means the Bride when translated as Malkuth.

The city in Rev. a symbol for Malkuth. - the manifested Kingdom - Law in expression.

Torath, Hebrew law 1006, same value Gr<sup>ha</sup> nymph, the Bride and Kore Kosmoy, the Virgin of the World.

"Virgin of the World" ancient book of initiation, subject matter creation of the world order and the microcosm (formation of)

Key 21 - World ~~fin~~ing in of the World - joins Yesod to MALKUTH

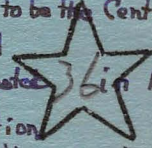
Key 21 - Cosmic Order - which is vital - organic

Key 10 - intellectual reasoning of cosmic order - wheels within wheels

Key 21 - realization wheels are wheels of life.

Key 11 - link between 10 and 21 - means by work we open ourselves to higher order of knowing - represented by Key 21

Imperfect seers do not recognize the Power to be the Central Self as Mohammedan claimed Koran given him by Gabriel

Highest seers recognize power is Yekidah-seated  in Kether

Only Moses and Jesus attained this recognition

others have only contacted TIPHARETH as they say "and thus saith the Lord". Lord is IHVH in TIPHARETH

Tiphareth is seat of RUACH - HOLY SPIRIT

Rosicrucian goal - Tiphareth - perfect union with Divine Son-Christos without brother C.R.

When one becomes One with Center in Tiphareth all powers above flow down to him.



THE TREE OF LIFE  
LESSON THIRTY-SIX  
THE KINGDOM (2)

IN THE twenty-first chapter of the Book of Revelation, at the ninth verse, the New Jerusalem is called 'the Bride, the Lamb's wife.' John, the writer of this book, was a Qabalist, familiar with both Hebrew and with Greek Gematria, and throughout the Apocalypse made full use of this knowledge.

In the Greek translation of the Old Testament, which was known to, and quoted by, many New Testament writers, the Greek noun *nymphe* was used to translate the Hebrew כַּלָּה, *Kallah*, and the latter is the Hebrew title for the tenth Sephirah, Malkuth, when the latter is called 'the Bride.' The city described in Revelation is simply one of many symbols for Malkuth. The city is the manifested Kingdom, and the Kingdom is *the Law* in expression.

Now, one form of the Hebrew noun for 'Law' is תּוֹרָה, *torath*, and the number of this word is 1006, which is the value of the Greek, *he nymphe*, the Bride, and of *he Kore Kosmou*, the Virgin of the World. The latter is the title of an ancient Hermetic



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book, of which only a fragment has come down to us. Like the Apocalypse, *the Virgin of the World* is a book of initiation, and its subject-matter has to do with the creation of the world-order, and with the formation of the microcosm.

The microcosm (human personality) is the expression, in the space-time framework of the physical plane, of the whole range of cosmic forces. Every form of energy known to science is present in, and operative through, the microcosm. So are all forms of energy as yet unrecognized by official science. The microcosm, in short, is the ALL in little.

In Tarot, the Virgin of the World is symbolized by Key 21, which corresponds to the path of the latter Tav, joining Yesod, the ninth Sephirah, to Malkuth, the Kingdom. In the official instruction received by us from the Inner School which was responsible for the invention of Tarot, the twenty-first Key is interpreted as being a picture of the cosmic order, showing by the dancing figure at the center that this order is *organic*, or *vital*, rather than a mere mechanism. Thus you have learned from *Tarot Fundamentals* that Keys 10 and 21 are related. Key 10 pictures the cosmic order as it appears to intellectual

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reasoning, unaided by the higher orders of spiritual experience. For the merely intellectual reasoner, the universe appears to be a mechanism, a great system of interlocking cycles, like a wheelwork.

So, indeed, it *appears* also to seers, but they realize that the wheels are wheels of *life*. Thus, for example, the vision of the prophet Ezekiel describes "wheels within wheels," but associates them with the four living creatures whose symbols appear in the corners of Keys 10 and 21. Furthermore, the prophet says the wheels were full of eyes, to indicate that the whole system they represent is filled with living consciousness.

In Tarot, the link between Keys 10 and 21 is Key 11, because the addition of 11 to 10 makes 21. What this means is that it is by active *work* that we open ourselves to the higher orders of knowing which enable us to perceive the cosmic order as the living *being* pictured by Key 21.

We perceive this order in the microcosm. We see it in ourselves. It is definitely an *interior* experience. It is the finding of the CENTER whence the lines of Limitless Light radiate to all infinity. It is sure, conclusive knowing, and to



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this quality of absolute certainty every genuine seer bears witness. There is no guess-work, no "perhaps" about it.

Yet the knowledge is incommunicable. Thus Jacob Boehme, describing his own experience, wrote: "I knew and saw in myself all the three worlds, the external or visible world being a procreation of external birth from both the internal and spiritual worlds; and I saw and knew the whole working essence, in the evil and in the good, and the mutual original and existence; and likewise how the fruitful bearing womb of eternity brought forth . . . but it was impossible for me to explicate the same."

This experience comes to us when we have become ripe for it; but we ourselves must work, in order to become ripe. So, at least, it seems to us, in the earlier stages of the Great Work; but as we have said so often, in the later stages of the operation, as it nears completion, the student realizes that he himself is the subject of the procedure. The actual Workman is the Central EGO, pictured in Tarot as the Angel of Key 14; and when one learns this, what personal effort remains is an endeavor to effect a complete surrender of every element of person-



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ity, so that every trace of "self-will" is effaced from consciousness. Even this effort is only preliminary. As William James says, "When the characteristic sort of consciousness once has set in, the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power."

Imperfect seers, like Mohammed, suppose the superior power to be *another*. Mohammed, for instance, declared that the text of the Koran was imparted to him by the archangel Gabriel. More highly developed prophets and mystics correctly identify the source of their revelations as being the Central SELF.

Seers of the highest order recognize that this source is Yekhidah, seated in Kether. Thus we read in Exodus 3:14: "And God said unto Moses, I AM THAT I AM (אֲנִי אֲנִי אֲנִי, *Eheyeh Ahser Eheyeh*): and he said, Thus shalt thou say unto the Children of Israel, I AM (אֲנִי) hath sent me unto you."

אֲנִי, *Eheyeh*, is the special Divine Name belonging to Kether, and to Yekhidah, the innermost SELF. The Bible records the words of only two prophets who attained directly to this degree. The first was Moses, the other was Jesus, whose



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life fulfilled the promise uttered by Moses himself: "The Lord thy God will raise up to thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken."

THE other Old Testament prophets, and the seers who have arisen since the day of Jesus, have made no higher contact than union with the Central SELF in Tiphareth. Over and over again, therefore, the Prophets of Israel begin their revelations with the words, "Thus saith the Lord," and the word translated "Lord" is יהוה, Yod-Heh-Vav-Heh, which is the Divine Name designating Tiphareth.

Tiphareth is the seat of Ruach, הוה, the Holy Spirit. This is the "Lord, the Giver of Life, . . . Who spake by the Prophets," as the Nicene Creed puts it.

In the Rosicrucian system of initiation, therefore, the pinnacle of attainment is the sixth Sephirah. This is the attainment of perfect union with the Divine SON, with the Christos, with "Our Brother C. R."

Higher than this we need not go, because the Divine SON is in eternal union with the FATHER, that is, with Yekhidah in Kether. He who attains to the Christ-consciousness in Tiphareth becomes one with the CENTER

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into which pour the influences descending through the paths above Tiphareth on the Tree.

Through the path of Lamed, after he has risen to the Tiphareth point, he receives the influence from Geburah. Through the path of Yod, he makes contact with the influence from Chesed. Through the path of Zain, he receives the influence descending from Binah, and has access to Neshamah, the Divine Soul. Through the path of Heh, the wisdom of Chokmah, and the power of Chaiah the life-force, come down to him. Finally, through the path of Gimel, he receives the influence from Kether, and makes contact with Yekhidah, the Cosmic SELF.

These higher states of life and consciousness are unfolded within him progressively. Thus, in the Inner School there are Grades above Tiphareth; but these Grades are not, so to say, attained by means of an ascent from Malkuth to Tiphareth on what we have so often called "The Way of Return."

Tiphareth, therefore, is the goal of the Great Work, designated in the Rosicrucian grade-system as the Grade of Lesser Adept. It is a Grade of union with the Christ, and, once attained, assures the general development of the skills and powers



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belonging to the Grades beyond. In alchemical symbolism the attainment of the Grade of Tiphareth is called the "Confection of the STONE." The gradual unfoldment of the powers corresponding to the higher Grades is represented in alchemical literature by the uses to which the alchemist may put the STONE, once it has been made.

Another symbol for Tiphareth is the Throne of God and the Lamb, mentioned in the twenty-second chapter of the Apocalypse. The Throne is said to be at the center of the city and as this is the interior center, it corresponds to the interior center of the Cube of Space, for the New Jewusalem is described in the Apocalypse as being a perfect cube:

"And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

Each face of this cube would have an area of 144,000,000 square furlongs. This is a number representing the perfected humanity. 144, for many reasons which we need not enter into here, is a number always symbolic of man. 144,000,000 is 144 multiplied by the raising of the number 10 to its sixth power, or

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10 x 10 x 10 x 10 x 10 x 10. Thus we find emphasis on 6, the special number of the cube and of Tiphareth. Geometrically, then, the measurements of the Holy City symbolize the perfect embodiment of humanity, and the substance of the city, "gold, clear as glass," refers to light (gold, alchemically termed "the Sun") and transparency (glass).

Because the metal gold is always a symbol of the Sun, and because Tiphareth on the Tree of Life is the Sphere of the Sun, this symbol of the Heavenly Bride represents the perfect union of the EGO, the Lamb at the center of the New Jerusalem cube, with Malkuth, the Sephirah corresponding to the human body and to the physical plane. Consequently in the Apocalypse the New Jerusalem descends from heaven to earth, and all the context of the last two chapters of the allegory indicates plainly that it depicts the regeneration and perfection of humanity, on the physical plane, in a social order having enlightenment, truth, justice, equality and freedom for its characteristics. For the words "civilization," "citizen," and "city" are all closely related.

Perfect the units of mankind, and the outcome must be a perfect social order. It is not a social order somewhere else in the sky. It



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is a civilization here on earth that is foreshadowed in the symbols of Revelation. It is a civilization directed by a *Light* that comes from *within* and from *above*. Another symbol for the same idea is the Eye in the Triangle, surrounded by a glory, over the unfinished pyramid depicted on the Seal of the United States of America.

On the middle pillar of the Tree of Life, Tiphareth, seat of the EGO, stands at the center, midway between Kether and Malkuth. From Tiphareth to Yesod, the influence flows down through the path of Samekh, represented in Tarot by Key 14.

This path is the channel through which the EGO, pictured in Key 14 as the Solar Angel, works upon the Vital Soul and subconsciousness active in Yesod. Until personality has reached a certain stage of development, we do not recognize the truth that we are the subjects of the operation whereby the EGO makes its personal instruments fit to participate consciously in the Great Work: but there comes a time when we do begin to realize that we are being fitted for such participation, and eventually we awaken to the truth that something descending from a level higher than that of our personal lives shapes the circumstances



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in which we find ourselves, and, by means of these circumstances, unfolds our powers and draws forth our latent abilities.

In the earlier stages of this realization, the power which governs circumstances is felt to be outside man, as well as superior to personality. This is the feeling which has been formulated into the creeds of exoteric religion. Even today, it is what most people believe.

Those personalities in whose lives the Operation of the Sun has been carried to a higher stage come gradually to understand that the Supervising Power, though certainly superior to the self-conscious level of man's personal consciousness, is not outside, nor far off, either in time or space. They find it to be immanent in their lives, interior rather than exterior. Ultimately, they learn to identify this indwelling Divinity as the true I AM, the Christos (Tiphareth) who is eternally in perfect union with the One and Indivisible Cosmic SELF (Yekhidah in Kether).

Then they become conscious participants in the administration of the cosmic order. They are no longer "strangers and foreigners; but fellow-citizens with the saints and of the household of God." Their grasp



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of this truth is symbolized by Key 21 of Tarot, which corresponds to the path of Tav, the path of the Administrative Intelligence.

In *Tarot Fundamentals*, we have explained Key 21 as being a symbol of Cosmic Consciousness. Yet it should be understood that the ecstatic mental state most persons think of when they speak of cosmic consciousness is no more than the introduction to the true higher knowing. The ecstasy is not of long duration. As a rule, it lasts only a few moments, and only in very exceptional cases does it persist longer than a half-hour. But real cosmic consciousness is more than ecstasy. It is a permanent, and permeating, alteration of our insight into life and of our outlook on the world. It remains after the ecstasy has passed, and fulfills the prophecy that there shall be a new heaven and a new earth.

The new heaven is different, because it is realized as being *here* and *now*, instead of being remote. It is different, again, in being recognized as an interior reality to which we have free, unobstructed access.

The new earth is not another earth. It is the same earth, and nothing in it is changed. The same

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physical laws are in operation. The same conditions, and even many of the same appearances, are as they always have been. Yet it is a new earth, because we see it with new eyes. No longer is it our adversary. No longer do we feel that anything in its nature is really antagonistic to us. No longer do we fear conditions. For we have awakened to the truth that the external world is actually the expression of interior powers, and to the related truth that these interior powers are inside ourselves, and are directed from the "Throne of God and the Lamb" at the center of our being.

Such permanent realization of our own true nature, and of our true relation to the world surrounding us, is the real cosmic consciousness. It abides with us always, no matter what external appearances may be.

It is through this realization that we experience to the full what is meant by the statement: "The Kingdom of Spirit is embodied in my flesh." Some of the practical consequences of this will be discussed in the next lesson, concluding this series on the Tree of Life.





Tiphareth - Lesser Adept.

Grades above not attained by rising on Path of Return

Tiphareth - Confection of the Stone - attained - powers above  
are developed, represented as uses to which Stone may be put

Tiphareth - also called Throne of God - LAMB.

center of city is throne - corresponds to center in cube of space

Measurements of city symbolize perfect embodiment of humanity.



The Inner Voice

# TREE OF LIFE

MAKUTH - THE KINGDOM



## THE TREE OF LIFE

### LESSON THIRTY-SEVEN

#### THE KINGDOM (3)

THE ROOT of the word מלכות, *Mal-kuth*, is מלך, *Melek*, King, which is one of the names for Tiphareth, the sixth Sephirah. Thus the essential idea behind the tenth Sephirah is that of the manifestation or expression of power to rule, derived from the EGO, or the Christos.

Again, since Tiphareth is named אדם, *Adam*, as well as *Melek*, and is called *Ben*, the Son, the power to rule represented by Malkuth is indicated as being a perfectly natural human quality, related to man's essential kinship with his Divine Source. "Man is the Son of God, and there is no God but Man," is the way the Rosicrucian aphorism puts this idea.

Exoteric religions make man a creature of God, inferior to his Creator, and belonging to another species. Seers have always seen that God and Man are essentially the same. This is why Jerusalem, headquarters of the exoteric religion of Israel, always persecuted the prophets, and finished by killing Jesus.



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For the long history of exoteric religion is a history of the support of privilege by priestcraft, a history of crafty manipulation of ignorant masses for the benefit of vested interests, and particularly for the benefit of grasping, avaricious hierarchies composed of priests desirous of power and prestige.

Esoteric religion, on the contrary, proclaims the essential royalty of the common man. Its prophets have always agreed with Moses, who said the true name of God is I AM. They have denied that God is a tyrant, who must be flattered by fawning sycophants. The temple of God, they say, is a house not made with hands, eternal in the heavens, and that temple is MAN: Embodied man, moreover, as we learn from Paul's question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

That temple is *already* eternal in the heavens. The power that made the worlds, and rules everything in the universe, has its dwelling in this temple NOW. We do not have to wait until we are dead to know this. Nor do we have to do anything to establish the embodiment of the Kingdom of Spirit in our flesh.

Our part is to become conscious participants in the Kingdom. To

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become citizens, rather than subjects. To enter into the joy of our divine heritage, here and now. And our method for accomplishing this is hinted at by the two letters which, added to מלך, King, change it into מלכות, Kingdom.

The first of these is Vav, and here we may note that Vav is also the middle letter of the word עוֹלָם, guph, body, and has been given some consideration in Lesson 35, page 16. To what is said there, let us add here that we, in order to enter into the joy of our inner Lord (the Christos in Tiphareth), must first of all establish ourselves in the practice of listening to the Voice of the Hierophant. This practice must be regular. We must give time, every day of our lives, for communion with the Inner Teacher. We must learn to hear, for the Voice speaks low, and the strident clamor of the external world must be shut out before we can receive instruction from the Hierophant.

Yet it should be made clear that the practice we are speaking of is neither difficult nor complicated. A little child may learn to listen to the Inner Voice. Little children indeed do so almost without being taught. Just listen, that's all; but before you sit down to listen,



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prepare yourself to be taught by deciding what you want to learn.

Here it may be worth while for you to take a lesson from George Washington Carver, the Negro chemist who learned all he knew from the same Inner Teacher. He wrote, once, that when first he began to seek instruction he asked to be taught about everything. Then, when the Voice suggested that that might be a pretty big undertaking, Carver asked to learn all about man. Even this, said the Teacher, was too much. Eventually, the field was narrowed down to instruction concerning the virtues and values of the lowly peanut, and the whole world admits that what Dr. Carver learned about peanuts was of inestimable practical worth.

Yet the world would be no better for what the Inner Teacher taught Dr. Carver if that same saintly scientist had done no more than listen. Knowledge is potential power, but it must be put into action to be of value; and this is what is meant by the letter Tav which completes the word Malkuth. For Tav is the letter corresponding to the Administrative Intelligence.

It is the letter, also, representing the final stage of spiritual

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unfoldment, sometimes called "cosmic consciousness." To this we devoted some attention in the concluding pages of the preceding lesson; but we risk seeming repetitious to say again that true cosmic consciousness, though we enter into it through the gate of ecstasy, is a permanent state of mind.

It is not uncommon for a teacher of occult principles to receive letters expressing profound regret that the writer has somehow lost the joy of mystical experience. "What would I not give to recapture the never-to-be-forgotten bliss of those few moments!" is the burden of such complaints.

The truth is that such persons have mistaken psychic thrills for genuine mystical experience. Not that the actual experience is not thrilling. There is nothing more full of joy than the ecstasy of genuine seership.

Yet when ecstasy makes our everyday world seem drab and flat, it is not the genuine approach to cosmic consciousness. No real seer is, or pretends to be, so interested in the other world that he has no liking for this one. For the essential knowledge which comes with genuine cosmic consciousness is the knowledge that the other world is truly *this world, as this world appears to the eyes of an enlightened mind.*



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Keen interest in this world, keen awareness of what goes on in it, active participation in its undertakings, ability to "get on" with all sorts and conditions of men--these are some of the signs of true cosmic consciousness. A sense of humor, too, and real joy in living. No "sour-puss" was ever a true saint. Jesus liked little children, and the common people heard him gladly because he told, and probably acted out, good stories that had plenty of point.

Jesus could tell such stories because he watched life, and loved it. He spoke with authority, as does every seer, because he got his knowledge of principles from within, and had eyes to see how those principles work outside. Then he pointed out what he saw to others, and they saw it too.

He who has cosmic consciousness does not have to assert it. He does not have to set himself up as a teacher. Often he does become a teacher, but just as often his only method of instruction is his own way of living. He speaks with authority because his words make vivid to his hearers what they themselves have dimly perceived. His appeal is to the *within* of them, from the *within* of himself, and the Heart of Life he

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knows so well reaches out through him to Itself in the hearts of his hearers.

In yet another sense such a man speaks with authority. His words have power. When he speaks, men recognize his right to speak. More than this, his vivid realization of his continuity with everything in his physical environment, his recognition that his surroundings are as truly subject to mental direction as are his muscles, enables him to speak with full authority, even to the extent of controlling the states of what, to most persons, appears to be inanimate matter.

He who has entered into true cosmic consciousness lives in a wholly unobstructed universe. His spoken word has power. So has the silent speech of his thought. Neither time nor space are barriers to him. He can, and does, send his "word of power" to the other side of the globe, if need be. The telegraph, the telephone and the radio are but crude mechanical approximations to the instantaneous communication possible for him who has entered the Inner Kingdom.

For many years the writer of these pages has had proof of this. During all that time he has received instruction from a voice heard



inwardly, a voice speaking the words of a living, incarnate teacher. That there may be some risk in making this declaration, he knows, yet he feels the need of bearing witness to the fact that on this earth live men (and women) able to project their thoughts over thousands of miles of space without the aid of any mechanical contrivance.

Even were he not in a position to offer this personal testimony, the literature of psychical research contains abundant evidence to the same effect. Again, the success of what is called "absent treatment" is another indication of the same sort. There can be no question that absent treatments have been successful in thousands of instances. They who refuse to admit the evidence do but bear witness to their invincible prejudice.

The truth is that the real, inner MAN is omnipresent. Consequently, he who acts on the assumption that this is true, soon finds himself in possession of first-hand knowledge that his assumption is correct.

From such knowledge to the full exercise of man's spiritual prerogative of dominion is a progressive development of various skills. Concerning these you will learn more as you advance through the rest of our curriculum.

